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THE CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY THE
EASTERN BAPTIST THEOLOGICAL SEMINARY

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AUSTEN KENNEDY DE BLOIS, *Editor*

Volume V JANUARY, 1936 Number 1

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CHRISTIAN REVIEW

Editorial Notes

TIME IS ESSENTIALLY a unitary thing. Throughout the larger units of time, hours, years, centuries, etc., time is no more than the multiplication of seconds. Yet man cannot reduce his life to so simple a formula—the passing of seconds. Life consists mainly of activities and achievements. Time is measured on the practical side in terms of these activities and achievements. "For everything there is a season, and a time for every purpose under heaven." The author of Ecclesiastes goes on to speak of times for various activities. There is a time for birth, death, planting, reaping, killing, healing, breaking down, building up, weeping, laughing, mourning, dancing, casting away, gathering together, embracing, refraining from embracing, seeking, losing, keeping, rending, sewing, keeping silence, speaking, loving, hating, war and peace. This is one passage of Scripture that seems to be acceptable to humanity in general. There is a time for all these things. Man sees to that. Whether God intended it so is another matter.

* * *

MAN'S BEHAVIOR depends more on the man than on the time. The normal time for sleep, rest, and invigoration of most human lives is for others a time for revelling, carousing and sin. Out of the heart (not the time) are the issues of life. No season of the year better illustrates this fact than the Christmas-New Year season. While millions sing their carols and hymns of praise to the heavenly Father, bear their gifts to the altar of service, seek to bring relief to

burdened humanity and strive to formulate plans to make the world more unselfish and Christlike, other millions ignore or blaspheme God, increase the burdens of their fellows and scheme to secure more of the world's goods and comforts for themselves. Jesus never disclosed truer insight into truth than when he said, "Blessed are the pure in heart."

* * *

JESUS EXPRESSED disappointment over the failure of His contemporaries to discern the signs of the times. Today one can be much more sure that the times through which we are passing are deeply significant than he can in pointing out that significance. As 1936 dawns, the usual plethora of prognosticators are exceedingly active. The rapid whirl of world events gives a superabundance of material, calling for appraisal and interpretation. No phase of human striving escapes the scrutiny of these searchers for signs of the times. One truth deserves emphasis: world events are moving rapidly toward a time of clash and decision. There is a clash between races, nations, philosophies, religions, theories of government, finance, and everything that enters into the present-day culture. Students of these various groups and interests may well seek to read the meaning of these strange times. The Christian prophet may be certain of some things. The world needs the Christian message and power. Without these only confusion and tragedy can come. Men are hungry for the Christian message. Let the prophets of God proclaim the truth of God.

* * *

IT IS WELL KNOWN that the American Legion is redoubling its efforts to counteract the spread of communism in the United States. How much the Legion can really accomplish remains yet unanswered. That something must be done soon is scarcely debatable. E. Stanley Jones has done much in recent months to popularize the conviction that Christianity must put forward a better, more winsome, world program of human deliverance or else succumb to

communism. Ultimately communism and Christianity must fight it out for the possession of the field.

The number increases of those who believe that the time is here, not for more talk, but for concrete action. As an illustration of this fact, one may call attention to the definite program recently launched at St. Joseph's College, Philadelphia. During the past summer a committee of members of the Jesuit provinces of the United States, Canada and Mexico, drew up a plan to deal with communism. The plan was to offer free evening courses to adults, seeking to explain communism, calling attention to its weaknesses, and endeavoring to give "in one sweeping conspectus the answers by which Catholic scholars believe the world can be saved and established on a solid, firm, lasting foundation of security and right order." Classes have recently begun work. According to report, the authorities hoped to attract two hundred and fifty to the classes. Already a thousand have enrolled, and there is a waiting list eager to begin. This move deserves strong commendation from all who appreciate the growing menace of communism. To say this is to encourage the effort, not to endorse the Catholic substitute for communism.

* * *

SUPPOSE OUR Christian schools and other Christian groups all over the land should seriously attack the false teachings that sweep our country, regardless of whether these teachings seek to influence the individual in his personal, religious life, or from the standpoint of his economic, political and civic interests, what would be the results? Evidence multiplies that the masses of humanity are ready to respond to a virile, aggressive Christianity. But alas! The Christian ranks are seriously divided on what constitutes virility and proper aggressiveness. Sooner or later we must all answer the question: How much of that that concerns the individual can the church ignore and yet give Christ a fair opportunity to win that individual to Himself and His message? A study of Christ's own methods of dealing with men is again in order.

THERE ARE MANY encouraging signs, if one has an eye for them. For one thing, Christian leaders are more and more becoming teachable. During the past summer, various groups of Christian leaders, in one case nearly seventy pastors, were asked these questions: Are you satisfied with the way things are going? Do you believe the church is functioning even approximately as she should? Do you believe that the program of your church is adequate to meet the needs? Not one could be found to answer in the affirmative. Rather, all were pronounced in assertions of dissatisfaction with the status quo. Such a feeling is indeed some gain. The Holy Spirit can now teach us. And more and more groups are binding themselves together to study the resources of Christianity and the best ways to utilize them to the full. The simple question is being faced frankly: What is the part that the Christian Church should play in the redemption of man and in world reconstruction?

* * *

ALL CHRISTIANS, and Baptists in particular, may well bestir themselves over a situation that is rapidly becoming worldwide,—the loss of liberties, including religious liberties. Baptists have a right to glory in the rôle they have played in the securing of religious liberty. We have affirmed the right and the ability of the individual to work out his religious destiny without the supervision of governmental or ecclesiastical authority. This affirmation has been bulwarked with the sacrifices and lives of multitudes of our people. We now see the State encroaching upon these liberties in every land, including our own. It is an ominous portent. No illusion on this matter is excusable. The State cannot regiment the citizens and direct their activities in certain realms of life and leave inviolate the religious. For in the exercise of religious liberties and duties, the individual inevitably comes into conflict with the established order of things in other realms. The minute that he uses religious liberty in detecting and exposing evil in the political or economic spheres, the government is compelled to

enter the field of his religious ideas and behavior. Men cannot be religiously free and economically and politically enslaved. Europe tells the story. Let America take warning.

* * *

BAPTISTS HAVE not demonstrated the same genius for exercising liberty that has characterized their efforts to secure liberty in principle. Liberty in principle is the foundation upon which may be erected a truly Christian civilization. Without the erection of the structure the foundation crumbles. Millions of men accepted and gloried in the possession of the right to direct the course of their life. Then they have been all too ready to live selfishly, to help erect or to tolerate a civilization that is un-Christian. The practical outworking of the lives of men now rises up, judges mankind, and challenges the very foundation upon which men have stood. We have here come upon the best vantage point from which to point out the most pressing duty of Christian men today. That duty is to demonstrate to the world at once that Christian men can outrun all other groups in deliverance to the world, and in bringing to men fulness of life, to secure which the world is rapidly making up its mind to make the supreme effort of the ages.

* * *

IN THIS APPROACHING CRISIS, in the hour of great decision, in the world's determined effort to do something about its problems and needs, one man sees only more confusion, tragedy and failure. One feels that the Church can do little but wait, wait for the inevitable crash, wait for God's hour, and then, in the hour of the Church's opportunity, the Church can be heard. Another will ask: Would Jesus Christ wait, or would He attack? What of Peter, Stephen and Paul? At least we may well ponder the question, Are we giving Christ the opportunity He desires to avert the crash? Do we have within reach unused resources? If the leaders of the Christian forces, with the prophetic impulse, insight and insistence, should call the people to the

deeper and larger view of Christianity, undertake seriously to train the church membership to live out the full implications and privileges of religious freedom, and endeavor with might and main to turn back the tide of wickedness and sin, might not the Christ of the cross and of the church lead to victory?

* * *

THE THOUGHT of men is becoming increasingly realistic. This is true in philosophy, education, religion, economics and national and international problems. Take the question of war and peace. It is one thing to sing of peace at Christmas time, to sign pledges renouncing war, to join the pacifists, to declare ourselves to be neutral when other nations are in trouble. It is quite another thing to diagnose the causes of war, and then undertake to remove the causes. It is finally getting through our deluded brains that war is tied up with personal, national, selfish ambitions, with the spirit of acquisitiveness, with world markets and trade, with traditions and prejudices, with man's real satisfaction in the expression of his baser instincts, his desire for adventure, thrills and the praise of men, and with the conscious and conscienceless manipulation of the affairs of men and of nations, on the part of the military and monetary castes that feed upon humanity, like so many parasites. One may be at once old fashioned and up to date and say that sin, the sins of individuals, brings to nought our efforts to usher in the reign of peace. Sin roots itself and realizes itself in the individual—in his personal, professional and group relationships. The remedy for war is no remedy unless it is focussed on the individual and unless it reaches the deepest recesses of his nature. The remedy is Christ, the Christ of the new birth and of the message of the superlative value of human life and the message of the sobering fact of personal responsibility and accountability to God for the fruitage of our life.

* * *

IT IS NOT at all easy to get excited over the outcome of the effort of the Anti-Saloon League to have a voice in determining White House policy regarding the serving of

drinks! Let us hope that the report is true that no distilled liquors are to be served. Some will get consolation out of the promise to serve simple, preferably American, wines. But after all, what is a little (American) wine in the White House when the nation at large can increase its Christmas consumption of liquors from nine millions of gallons last Christmas to thirteen millions a year later!

* * *

THE CHRISTIAN citizen will tarry long over some words that fell from the lips of our President, according to press reports, in his Chicago speech on December 9:

> "In these present days we have seen and are seeing not a rebirth of material prosperity alone; of greater significance to our national future is that spiritual reawakening, that deeper understanding that has come to our land. We who strive to dispel the bitterness and the littleness of the few who still think and talk in terms of the old and utter selfishness, we are working toward the destruction of sectionalism, of class antagonism and of malice. We who strive for coöperation among all parts of our great population in every part of the Nation, we intend to win through to a better day. We strive for America, and if we shall succeed, as by God's help we will, America will point the way toward a better world."

One is struck with the idealism of our President; rebirth, spiritual reawakening, deeper understanding, dispel bitterness and littleness, strive for coöperation, a better day, by God's help. There is a deeper understanding of some things. But where is the evidence of a genuine spiritual reawakening? What is meant by the phrase "by God's help"? One wonders.

* * *

IT APPEARS that certain of our naval officials are alarmed over the "communistic" leanings of the Federal Council of Churches in America and of Christian people in general. One's interest in this affair is not ended by the report that our President has rebuked the naval officials for their attacks upon the churches. What concerns us is this—are the

churches in any sense guilty of the charges? Are our churches advocating communism? If so, it is church leaders and not naval authorities who ought to rebuke the churches. Every time our churches sponsor any particular culture or cultural change, irrespective of the religio-politico-economic elements involved, the churches lose. Witness prohibition. The churches were leading their country to temperance rapidly, just so long as they sought to influence people in accordance with the genius of the Christian religion, by releasing the Christian message and power in the minds, hearts and consciences of the people. But when the churches set up a lobby at Washington, the churches lost.

* * *

THE CHURCHES should not advocate communism or any other substitute for capitalism. Capitalism needs to be changed and the church needs to help change it. But she had better make sure what is the best way to change it. The church should not attack capitalism. She should attack sin —sin in principle and in concrete fact. This leads straight to what is wrong in capitalism and in every other aspect of modern culture. The church should not advocate a particular substitute for any outworn phase of the social order. The church should go deeper—creating within individuals those ideals, attitudes, convictions, moral and spiritual powers that will send them forth as Christian citizens to sit in judgment upon all that is wrong in the social order, to originate and initiate plans for remedying concrete situations, and to persevere always and courageously in bringing in the reign of God on earth. The church needs to lead in every needed reform—not as an institution, but as redeemed, sacrificial, wise, Christian citizens.

* * *

BY WAY OF ILLUSTRATION, suppose the churches, by combining their strength, could bring about a change from capitalism to socialism, would this necessarily be gain? Are the churches sure they could consolidate and preserve the gain? Is there danger of getting the structure before the

foundation is ready? Witness prohibition! Witness the loss of hard-earned life values the world over! Witness the retrograde movements everywhere manifest! Men lose their rights and liberties. What were thought to be ideal governmental systems give place to dictatorships, regimentation, oppression—simply because the creative and transforming processes within individuals did not keep pace with the privileges and demands of the social system under which they lived. Whenever the social framework or organization outruns the inward readiness, fitness, ability and willingness of the people to create and maintain within the framework an appropriate content, then always there is a devastating backswing. For a generation leaders in affairs of state, in education, in religion, have ignored or denied certain facts of life, factors of human behavior and basic requirements of stable character and noble living. The one urgent call to the church is to come back or get down to these essentials in creating better human beings. All reform depends upon this one thing.

* * *

WHILE THE LIBERTY LEAGUE that saved the country from prohibition under the constitution girds itself to save the constitution for the country, political leaders of both parties take the jitters every time they hear the phrase, *the Townsend plan.* Without doubt this plan is gaining a large following. Proof of this may be found in many ways—particularly in the recent election in Michigan of Mr. Verner W. Main, a Townsendite, by a majority of more than two to one. It is generally conceded, and certainly feared, that the outcome would have been the same had the candidate been a Democrat instead of a Republican. The growth of this movement, now threatening to become a long-deferred third party, is due, not so much to any merit the plan may have as to the sorry plight and increasing desperation and disgust of the people. Desperation because of poverty in the midst of plenty; disgust because neither of the old political parties makes any substantial headway in meeting the peoples' difficulties and needs. Such a situation is so

much dynamite awaiting the treacherous match of the demagogue. Our political leaders had better devote their talents, not to saving the New Deal or the Constitution, but to saving the people from oppression, poverty, injustice, and all unnecessary deprivations. Unless they do this, and that soon, wasted opportunities and selfish, blind emptiness will rise up and smite these blind guides. The merits of any proposed substitute politico-economic set-up by the people will be considered later! If God's prophet has a helpful message for this disturbing situation, let him also beware of running the risk of looking back, at some future time, upon lost opportunities!

* * *

ALL UNTRUE THEORIES and assumptions break sooner or later upon the rock of truth. Millions of men, evolutionists in particular, assumed that progress is inevitable, and therefore humanity had permanently moved on beyond the reach of certain retarding and menacing forces. One thinks of pagan philosophies and religions of the far-distant past. The assumption has been that humanity had not only escaped so-called pagan religions of the past, but is inevitably and rapidly outgrowing all religions, even the need itself.

* * *

AMONG MANY ardent devotees of the Christian religion, the situation has been much the same. Paganism held sway in the ancient world. The Christian religion arose in the midst of that heathenism, came to grips with it and conquered it; the world has steadily moved away from the danger zone. Paganism had suffered its death blow. Christianity is sure to spread and win the field and Christian civilization will prevail. The dénoument was in no sense uncertain. Thus the assumptions bore us along in a rather complacent frame of mind.

* * *

NOW THE TRUTH rises up with a swiftness that leaves us startled and bewildered. The most sobering fact now discernible on the face of the earth is the virility and resource-

fulness of paganism. It is everywhere manifest. Paganism holds sway in Russia, Germany, Italy and—America. There is no use deluding ourselves—paganism is rampant. What peoples and what phases of life now escape the ravages of the very forces that were, in theory, buried long ago?

* * *

BUT CAN ONE do anything more than point out the fact of exploded theories and assumptions? Some possible responses to this situation may be indicated. One may part company with religion and philosophy and, in utter despair, drift with the tide. Or one may hold on to his religion at least, if not to his philosophy, and yet drift along, believing that somehow it is ordained to be so. One may even turn to his New Testament and read again in plainest words the predictions and declarations that men will wax worse and worse. One may find comfort in our situation, as a fulfilment of Scripture and a sure precursor of the end of all things. Still others, perhaps both the deluded philosopher and religionist, may sit down upon their ash heap of disillusionment, sorrow and repentance and wait seven days before speaking. By and by, the God of all truth may have a message for them. Will it be in terms of the Father's will that none perish, of the promises that all things are possible to him that believes and to them that agree? Will it be in terms of the teachings of Christ that the only acceptable preparation for His coming is unswerving, unyielding, sacrificial devotion to the task of winning the world to Christ? Will it be in terms of the true nature and genius of Christianity—that every crisis among men, be it ever so colossal, serves only as the background or occasion for the Holy Spirit, the Spirit of Truth, to disclose to the waiting and ready minds the resources in Christ, ever ready and always adequate to meet the crisis? Each one must answer these questions for himself.

* * *

IN SPITE OF THE fact that strong objection has been made on the part of decent citizens, it seems likely that a bar at which liquor will be sold, will be set up in the headquarters

of the North Haledon, N. J., Fire Company. Mr. D. F. Burnett, the New Jersey Alcoholic Beverage Commissioner, in granting the permit for this atrocity, made it clear that the responsibility for results would be placed upon the Mayor and Borough Council, who had requested it. Mr. Burnett says in a letter to the Haledon authorities: "If a fire should break out in your municipality, serious danger to life and limb might be occasioned if a single fireman were inebriated." The pompous mayor of the little town replied, however, that he and the council had perfect confidence in the ability of the firemen to avoid any such incident. It would seem that liquor forces now have almost complete possession of our great cities. Rioting and drunkenness, according to statistics that have been issued, exceed that in any former time in the history of our country. It seems a pity, however, that the immoral elements represented by the liquor power should gain complete control also of the smaller towns and country districts. There is no question that drunkenness and all of its attendant immoralities are now in full swing in the United States. The next step for the villages and towns will be to establish bars or offer free drinks in all police headquarters, high schools and grammar schools. We will soon come to this place at our present rate of down-grade development.

* * *

A CONSIDERABLE amount of propaganda is issued from the offices of our daily newspapers on the subject of the action of the twenty-nine High Church Episcopalians, or Anglo-Catholics as they love to call themselves, who have appealed for a reunion with the Roman Catholic Church. It is interesting, and even quite amusing, to read the declaration of those self-appointed critics, who delight above all else to ape the rites and ceremonies of Catholicism: "Protestantism, once the religion of by far the greater part of the American people, is bankrupt ethically, culturally, morally and religiously. . . . It is time for all Christians . . . to rally around Rome as the center of resistance against the anti-Christian attack."

A statement such as this is not only false and futile, but laughable. It is undoubtedly true that there are elements of weakness in Protestantism, as there have always been, and as there are in all religious faiths, since all are human. In a dozen different directions, however, and in face of most difficult social and civic conditions, Protestantism has definitely advanced during the past twenty years; and is far stronger to-day than it has ever been throughout all the centuries of its existence and growth. It has been handicapped in some of its major enterprises during the most recent years because of abnormal financial conditions, due chiefly to the depression. In general, however, it has made remarkable advances through the various denominational groups and their missionary and evangelistic agencies. In two of the larger denominations there have been greater numbers of conversions and church accessions during the past three years than in any similar period in their history in America. In the whole broad field of Religious Education and Missionary Education, there has been a most remarkable advance movement. The same is true with regard to certain phases of Home Mission work and City Mission work. The growth of many organizations such as the Royal Ambassadors shows a new and intensified interest. From various sections of the country reports have come concerning the revivified attention to Bible study, courses of religious instruction, and active Christian service. There has been no sensational advertising of these facts, but there has been a tremendous emphasis given by thousands of church leaders all over the country, upon the varied church interests and programs of Christian development, that cannot be matched in earlier decades. Protestantism is vital, vigorous and forward-looking.

Under these circumstances, the utterance of these Anglican priests in behalf of a return to the hierarchy is not only absurd but puerile. It is an outburst actuated by conceit and vainglory.

* * *

A few days ago there died in London one of the most picturesque personalities of the last fifty years, Frederick

N. Charrington, who gave up a six million dollar brewery fortune in order to minister to the poor. He died in a nursing home in London on the second of January, at the age of eighty-five. He was the inheritor of one of the greatest brewery names in England. He inherited also a princely income. Nevertheless, he renounced everything in an attempt to live down the unholy accompaniments of his family name and trade. It is not out of place to review the circumstances in which Mr. Charrington made his great renunciation and entered into his Great Acceptance. He was in a notorious section of London with a party of friends intent on making a night of it, when from a saloon door a woman reeled clinging to a man who was trying to shake her off. She was pleading with the man, "For God's sake, give me a copper. I am hungry and my children are starving." The man clenched his fist and struck her down. After intervening and turning the man over to the police, the young brewery heir glanced up at a gilt sign above the door of the saloon. It read, "Drink Charrington's Beer." It was his own name and his own business that changed Charrington's life. He went to the East End, the most poverty-stricken section of London, and for sixty years devoted himself to a fight on drink, drugs and the white slave traffic, and to the succoring of the poor. His Lower Hamlets Mission came into existence in 1870, and later he founded the great Assembly Hall at Mile End, the largest mission hall in the world, holding four thousand persons. There he fed the hungry, clothed the ragged and sheltered the homeless. He gave Sunday teas each week at five o'clock to a thousand down and outers. All this was financed by his voluntary contributions.

We knew Mr. Charrington personally. We have addressed groups of poor people in the great Assembly Hall. He once related to us in detail the account of his conversion, and of his dedication to God for the service of his fellow men. He was a noble and simple-hearted, kindly soul, who wrought perhaps more vigorously and more suc-

cessfully in behalf of the poor of London than any man who has ever lived in that world-metropolis.

* * *

A WOMAN HAS recently died in Boston who was very much of an enigma to her neighbors. She was Miss Grace Fletcher Kelley, a distant relative of Daniel Webster. For half a century she had been a recluse, barring all visitors save three neighbors and an errand boy. After her death, bank officials, acting on the instructions contained in her will, found $100,000 in stocks, and bank books showing deposits in savings banks of $40,000, besides an additional $50,000 on deposit in National Banks. She lived in the past, wearing nineteenth century clothing, and leaving her house only three times yearly, and then simply to conduct business with her bankers. She had neither electricity nor gas in her house, and she drank two quarts of wine every day. Wonders will never cease! She lived mainly on bread, jelly and candy. Yet she left $40,000 to the Massachusetts General Hospital, and a large twenty-story house in a basement corner of which she had her habitation, with all its furnishings, to the Morgan Memorial, a spendid charitable institution in the south end of the city. So through her generous bequests this eccentric old lady will keep on living in all the days to come.

* * *

THERE ARE FEW tales more fascinating than that of the emigration to the shores of the United States of religious exiles during the seventeenth and eighteenth centuries. Take, for instance, Pennsylvania, which sheltered the great Dr. Priestly after he had been banished from England. He was one of a multitude, for Pennsylvania had in colonial times large groups of notable men and women who were exiles for conscience' sake. The Schwenkfeldians became eminent in Montgomery County. They were exiled heroes and heroines. Madame Farree, one of the few women colonisers of all times, led a band of French Huguenots into Pennsylvania, and created near the banks of the Susquehanna a famous settlement. The French exiles who founded

Asylum near Wilkes-Barre were of a somewhat different strain. They were Bourbon royalists, and many of them were aristocrats. They lacked the qualities demanded for rough pioneering in forests that were still the home of panther, wolf and Indian. Though they settled in this section of the country, their particular group did not survive. Large numbers of Moravians came also, in order to find a broader tolerance for their beliefs than they were able to secure in old Europe. They became prosperous. The same was true of a remarkable group of Mennonites who first settled close to Philadelphia. Their descendants have set up a record for emigrations on a huge scale which has seldom been equalled by any other groups of people. From central Pennsylvania large numbers of these Mennonites drove their great Conestoga wagons north to Canada and west toward the Mississippi.

Quakers were none too happy in Merrie England in the days when Elizabeth Haddon headed her flock into the flat lands of New Jersey and founded what is now the beautiful town of Haddonfield, near Philadelphia, on the east side of the Delaware River. Whole regiments of Germans from the Palatinate were voluntary exiles and swarmed into Pennsylvania in order to escape the vicious and destructive wars that were so common at that time in their Fatherland. Perhaps the variety of religious groups seeking Pennsylvania to enjoy freedom of conscience and liberty to worship God after their own fashion, has been greater than in any other State in the Union. These many companies of splendid people, God-fearing and with lofty aims, are not as famous in the world's thought as are the Puritans and Pilgrims of New England; but they exemplified the highest principles of Christian faith and love and consecrated endurance; while the number of them, and their variant types, give a subtle charm and an intense interest to a study of their settlement and growth.

* * *

JAMES G. MCDONALD, who has recently resigned as High Commissioner for Refugees from Germany, has spoken his

mind with a courage and effectiveness that should cause Adolf Hitler to hang his head in shame. Of course, Hitler will do nothing of the kind because he has no shame. Nevertheless, the words of Mr. McDonald should arouse civilized world opinion to indignant protest against the manifold cruelties and injustices to which the members of three great religious bodies, the Protestants, the Roman Catholics and the Jews, are being so ruthlessly subjected. Surely, the continued persecution of these groups of people who ask only that they be allowed to worship in their own way, has become a matter of world concern. This is not simply a question of humanity; it concerns the maintenance of the essential principle involved in the rights of minorities. Such principles have been the foundation stone of free government throughout the whole world for more than a hundred years. Germany violates the laws of humanity, the laws of religious freedom, the laws of common justice, the laws of democratic governments, and the laws of common decency. In this hour the question becomes a poignant one: What power, earthly or heavenly, can save Germany from its own crimes and iniquities?

* * *

THE SITUATION IN Germany with reference to the relation of the Nazi Government to the affairs of Protestants, Catholics and Jews, has changed very little during the last three months, although constantly stronger pressure is being brought to pass for the subjection and elimination of the Jewish element in the population. Dr. Henry S. Leiper, Secretary of the American Section of the Universal Christian Council for Life and Work, has recently set forth what he calls the "Ten Commandments of Nazidom to the Churches." They are worth repeating because they emphasize the main features in the present relationship between the government of Germany and the churches. They are as follows:

1. The Church shall be in all essentials one with the State in its purpose.
2. The supreme leader of the Church, as of everything

else in the nation, shall be the head of the State—Adolf Hitler.

3. The Church shall not go against the will of this dictator in the choice of its highest officials.

4. The "leadership principle," supreme in the Nazi State, shall apply likewise in the Church, the word of the Bishop of the Reich being the supreme law of the Church.

5. The selection of future pastors of the Church shall be in the hands of the leaders of Hitler Youth, who shall say which students are to be admitted to theological training.

6. These future pastors are to come from only one race—the "Aryan."

7. They shall likewise come from only one party, the National Socialist.

8. The Church shall be no longer regarded—from a practical point of view—as supernational and universal but as a distinctly German institution.

9. The Church shall support the campaign to eliminate from its own life and the life of the nation the race which produced its Lord and the writers of the Bible.

10. The God of the Church shall be officially permitted to be recognized in Germany only if He will salute Adolf Hitler.

* * *

THE PRESENT ATTITUDE of the Courts of the United States towards the legislation that has recently been enacted by Congress at the instigation of the President is clearly indicated in the fact that at the present time there are two thousand lawsuits pending in the courts against the New Deal. It is indicated in a report from Washington that there will probably be thousands of other cases before long. Not only is the Department of Justice faced with a need for much more money with which to fight all these cases; but throughout the country the work of the local United States Attorneys is increasing so rapidly that large forces of special assistants will be required in the major battles. The present political and social situation in our country is lamentable beyond measure. More and more right thinking people and sober minded people throughout the nation are coming to feel that what is needed before all else is

an administration that shall be strictly righteous and eminently God-fearing.

* * *

THE CRIME SITUATION in our country is becoming a most difficult and perplexing problem. We have at the present time a hundred and twenty state and federal prisons, containing a total population of a hundred and forty-seven thousand criminals. The yearly cost of sustaining these establishments amounts to between fifty and seventy-three million dollars. Let it be noted that this population does not include the men and women numbering altogether nearly half a million, who are immured in workhouses, county jails and precinct stations. In addition to all this, we are told that new prisons are being built with frantic speed in some parts of our land. What a monstrous stumblingblock to moral and social progress within the nation! Certainly no civilized country has ever witnessed such a terrific outbreak of every form of crime as we are witnessing in the United States to-day.

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PERHAPS THE MOST serious fact in connection with this stupendous growth of crime is that so great a number of criminals are young men, young women, and boys. Also the utter disregard of family affection and respect impresses one on every hand. A single daily paper of recent date recorded the murder of a man by his daughter, the murder of each of two men by a son, and the attempted murder of a son by his mother. Within the short period of three days, more than twenty such crimes were recorded, each of them being committed by a near relative of the victim, either by father, mother, wife, husband, son or daughter.

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ON THE FRONT page of one of our principal daily newspapers, a newspaper widely known for its large circulation and the millions of money which support it, there recently appeared the picture of a man who was described as a hero

of the movies, a glamorous ladies' man of the screen, and the perfect lover. He had recently died of heart disease at the age of thirty-eight. Surrounding his picture were the pictures of his four ex-wives, and an extended testimonial to his talents and fascinations. He is said to have been the natural successor of another great screen "star" who died a few years ago, also at an early age—a man named Valentino. After the death of the latter some of his friends privately or publicly accused the doctors of having been inefficient in their treatment of him, thus causing his death. These eminent doctors were not willing to have their reputations injured by such people. So they published in the New York papers an exact account of the diseases with which the popular hero of the screen was affected, and described in detail the fearful rottenness of his body at the time of his death—one of the most amazing statements that was ever published. His own licentiousness killed him. It contained the plain statement of the facts. These movie creatures die young.

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WE HAVE NOTICED in the papers recently an account of the death of Miss Annie Smith Peck, educator and author, who became one of the world's most renowned mountain climbers, and the greatest woman mountain climber of all time. She was in her eighty-fifth year. For forty years she had lived a remarkable life. Her dauntless courage was beyond criticism. At a banquet given in her honor in New York City some four years ago, she made a short address. Two days before she had been run down and injured by an automobile, and at the time of the banquet and her speech she was suffering from three broken ribs, which were specially bandaged by her physician in order that she might be able to attend the function. Though suffering extreme pain, she made a gracious reply to the addresses in her honor. Perhaps this is as clear a proof of her unconquerable bravery as was any of her perilous mountain climbing. She was a member of many distinguished orders and societies. Throughout her life she was known as a woman

of fine Christian character, and for some fifty-five years she was a faithful member of the First Baptist Church in Boston.

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CHRISTMAS DAY was celebrated in Germany, but not in Christian fashion. The holiday caused enthusiasm, home-gatherings, music and revelry. It was in most parts of Germany a pagan celebration. The Easter celebration in April, 1935, was a similar demonstration of the present antireligious tendencies in Luther's Germany. It will be remembered that on that occasion, for the first time in many centuries, tens of thousands of Germans kept the Eastertide as a distinctly pagan festival. The word "Ostermund," or Easter-month, was used significantly in place of April in the congratulatory address accompanying the Storm Troopers' birthday gift of fighting planes to Adolf Hitler. It is said that the revival of pagan terms and ancient pagan rites was far more conspicuous last Easter than in the previous year.

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OTHER COUNTRIES seem to be following in the wake of Germany. Speaking of Easter, it is said that in the observance of Good Friday last year, the City of Buenos Aires showed the rapidity with which it has grown from a large provincial town to a sophisticated world capital. As recently as seven years ago an air of religious reverence hung over the city throughout the day that memorializes the Crucifixion of our Lord. There was no music in restaurants or cafes, and the only motion pictures shown were versions of the Passion Play. Even three years ago the Passion Play was the leading feature. But theatres had begun to introduce other pictures with religious motifs. Last year only one of the thirty-five down-town theatres had a religious presentation. The others played to crowded houses with "It Ain't No Sin," "Cleopatra," "The Dames," "Wicked Woman," "Come On, Marines," and "Merry Widow." Multitudes of persons strolled through the streets of the city as formerly, and visited churches in commemoration

of the Stations of the Cross; but instead of going home afterward, they poured into overcrowded cafes where jazz and tango orchestras blared mundane dance music, and later filled the night clubs and similar places of pleasure.

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IT IS ONLY a step, logical and inevitable, from *The Readers Digest* to *The Religious Digest.* The step has been taken in the appearance of the monthly religious magazine, *The Religious Digest,* published at 234 Pearl Street, N. W., Grand Rapids, Michigan, by William B. Eerdmans Publishing Company, at the price of $3.00 per year. The magazine is distinctly conservative. It is designed to aid in the spread of a vital Christianity, by putting within reach of multitudes of Christian people a digest of valuable information as gathered from the religious press of the world. The Editor, Bernard J. Mulder, has created an Editorial Council of some eighteen leading religious thinkers in America, Europe, Africa and Asia. The initial issues of this magazine are in every sense a worthy achievement.

It is easy to understand why this magazine was inevitable. No man on earth can keep abreast of the world's thought in these rushing days. Needs, problems, difficulties, increase. So does the literature that seeks to lead the way out. Books and magazines pour forth in such a torrent that it is impossible to do more than keep in sight of what men are thinking. One wonders why we waited so long for the appearance of *The Religious Digest.* THE CHRISTIAN REVIEW gladly welcomes the *Digest* and wishes for it a wide and careful reading.

The Power of Poise

By Prof. James A. Maxwell, D.D.

ERROR is often found at the extremities of the true. What is right may be pushed until it is wrong. A virtue may be developed until it is a vice. Overdevelopment is as dangerous as underdevelopment. Most doctrines and virtues are narrow at both ends, but broad in the middle.

It is right to be pious, but piety may be pushed until it is sanctimoniousness. It is right to be enthusiastic in a good cause, but enthusiasm may run to fanaticism. It is right to be emotional, but one may be so emotional as to be hysterical. It is right to be imaginative, but too much imagination makes one flighty and visionary. A person can be so practical as to be prosaic. One can be so patient as to allow the moment to pass in which it is duty to strike. It is right to be religious, but many a person is so religious that he is superstitious, and so kind that he is indulgent. To strike a balance in things is an art to be desired by every one seeking to be true and useful. To escape religious and intellectual deformity is worth our care. We deem pitiable and unsightly the physical deformities we meet, but they are no more numerous or deserving of pity than the deformities of mind and soul. It is admitted that many men are in error because they have not gone far enough, but it is affirmed, too, that many men are in error because they have gone too far. There is a poise in the knowledge of truths.

Certain ingredients, in certain proportions, produce a certain substance, but change the proportions only, and you change the substance. We can make wholesome food and poisoning potions out of the same things. A physician can kill and cure with the same ingredients. The only difference is in the proportions.

A physician left six powders in a certain home with which I am acquainted, giving instructions to the husband

to give them to the sick wife one at a time, and an hour apart. If one or two didn't give relief, then he was to give them all. But one taken *did* bring distinct betterment. So the husband fell to reasoning thus: If one powder does good, five powders will do better, and so the next dose was the whole five. A hasty call for the physician, the energetic and protracted service of the stomach pump were all that saved the life. It doesn't follow that, if one is good, five are better. One may be life, and five death! There is a proportion in things for which we must have strict regard. We must look some to symmetry as well as size in determining the real worth of things. A big horse with one leg longer than the others may be worth no more than a pony with the four legs the same length. Of course it depends upon the location of the disparity. But a little man with symmetrical mental and moral attaintments is worth as much in the world as a big man intellectually and morally lopsided.

When Wellman got to where he could explain the cause of his failure to cross the Atlantic in a balloon, he said that the equilibrator wouldn't work. The failure of this obscure and unreported piece of machinery to do service wrought wreck and defeat. In physical, mental, spiritual and social life, in every realm of activity and interest, there is an equilibrator, and however perfect other things may be, its failure to operate brings defeat. We must preserve a poise.

We see this balance between the intellectual and physical, for instance. Mental application without physical exercise and recreation doesn't produce safe, sound mental power. And physical exercise only doesn't give safe physical power. A man of mind culture only is readily erratic in thinking, and a man of body culture only is readily erratic in physical things. Look at the person who has developed a body, with no mental culture, and there is plainly wanting something that makes a man. But the absence of this something in a man of mind exercise only is just as real, though perhaps not as discernable to physical sight. Both are deformities!

Some of us come from the study to an hour of social di-

version and delight, and every one feels that such an occasion furnishes that something needed for power in the study. We forget books. We close the door upon dark and difficult things. We leave unsolved problems behind. But while we are here the dark things are turning to light, problems are opening and vexations are dissolving; things crooked are becoming straight and bad people are becoming better. Anyhow and somehow we return to things as we didn't leave them. We have simply put a social ingredient into our experience, and we've gotten another man, and a better one, too! We are just getting the balance in things. Too much in the study impairs study ability, and too much out of it does the same. The study as the sole place of a man's life gives the wrong type of a man for intellectual leadership, and society as the sole place of a man's life gives the wrong type of a man for social leadership. There is the poise of power, and so the power of poise! Too much at home dwarfs and distorts as does also too much away from home. There is a medium of might. A man can "stay by the stuff" until he dries up and the stuff becomes wet and sticky. Perverted, distorted vision, sour, dyspeptic spirit, little narrow lives, inhabit these extremes. This is the character, in general at least, of the population. Many unpleasant things disappear if you don't look at them. The best light one can often turn on things is his back. There is often more radiance shed on things through the back of a man's head than through his eyes. There is such a practice as foolish faithfulness. A balance is wanting!

Perhaps I've just been hinting at things religious. If so, I'll stop hinting and come to the main purpose of the paper. We are in the midst of theological turmoil, of which we are all more or less aware. Just now our theological latitude and longitude aren't written in bold-faced type. We have new theologians, and old theologians, and no theologians at all. I guess that I am betraying no secret if I say that we're a little confused. There are those divinely sent and set for what *has been,* and those with the same divine mission to establish new things, and welcome things

yet to come. There are those who frown at one doctrine because it is old, and smile at another because it is new. And there are those who benignly and divinely embrace a doctrine because it is new, and scowl and howl at another because it is old. Now, as it seems to me, both are wrong. The truth is in the balance of things. To preserve a hospitality for the new, and, at the same time, a respect for the old, is that balance imperfectly described. The fact is, there is a good deal of humanity at both of these extremes. There is prejudice that poses as principle, there is stubbornness which asks to be known as steadfastness, there is bigness that is only bigotry, and pious that is only bias. To look askance at a doctrine because it has been the fashion of the past is as unjust and unsafe as to shy at it because it is what never has been. We must not deal with old truths as churches deal with aged ministers; or with new truths as a fond father with the new babe—the only one that is. It is only reasonable to suppose that in the onward, upward march of things, some truths will bear the mark "eternal" and some "supernal." Some things are bound to be that always have been and always will be, and some things will rise to meet the needs of changing times. There must be some things settled beyond a doubt, things beyond debate; and there must be things that are open questions, to be thrown into the arena of honest discussion. Neither the new theologian nor the old theologian is the safe theologian. It takes a paleologian and a neologian to be a real sound theologian. Neither safety nor soundness are at either extreme. They are between the two. There is a poise between old and new, so that neither fogey nor novice is safe to follow.

Then there is a balance between the social and solitary that has a bearing upon our aim here. It is a balance that tremendously concerns us as leaders of the Church's life and thought. There is a place somewhere between constant association with one's self, or a few, and that with the many, where only normal social life can be maintained, and hence where only healthful spiritual activities can arise. We need men who shut out the world, and are alone in eager, honest

pursuit of the truth. To these we are immeasurably indebted. But when one becomes an intellectual recluse, he is unsafe to follow. He lacks that tempering, modifying, balancing something, not found in monologue, or even dialogue, but found only in polylogue, if you will allow me that word. It is easy in isolation and separation to drift into exaggerated and impracticable ideas. We do not disregard the injunction that in order to have power a man should be much alone with God, nor do we disregard the statement more than a man in order to have power should be much alone with men. There is a balance between the two, and one, alone, is just as unsafe as the other, from which to choose a leader. The man who lives his life in constant association with the many, who has no place where he can think alone upon interest and truth, is unsafe as a leader. He is flimsy, light, cock-sure of everything, lacking that reserve and modesty which comes to a man who sees the dimensions of things.

Now, our conflicts are between these two extremes, and the man who is fair can take up with neither one. It takes a man of the study and a man of the street, store and shop, to make a whole man, or a man of power. No whole grown man has ever been found in a corner. Corner and crowd make a man. Somehow the man who, through seclusion, loses his *touch* with men loses also his *power* with them. There is an indefiniteness and pointlessness and generalness that do not hold power. There may be a smoothness and gentleness of motion, but somehow it lacks that something that grips and has weight when it strikes. It may be poetical, but somehow it lacks that rhythm and swing which catch the soul. It may have in it the rhetorical and oratorical flight, but somehow it lacks the power to lift a human heart. It may have a rolling, ponderous, thunderous sound, but somehow the lightning doesn't flash and the refreshing showers do not fall. I confess to you that I hardly see the dimensions of the place where I stand in this paper—only I feel it to be the place of power, the place where is the touch with God and man.

Now, a step farther toward another practical point. It is the pastor preacher and the preacher pastor that the Kingdom needs. It is of great power itself for a preacher to enter a pulpit to speak to a people who knows him as one who has been solicitously in their homes; and a man lacks much power who doesn't so enter. And the man who enters homes in pastoral work has much greater power if he is remembered as one, who in the pulpit spoke with real force to their souls; and a man lacks much power who doesn't so enter. There is a poise of pastor and preacher where is greatest power for God. It is the pastor preacher in the pulpit, and the preacher pastor in the home, who best fits into the needs of men. Every call should be the call of a preacher, and every sermon the sermon of a pastor. The man who enters the home where are people who heard him from the pulpit deliver a lot of empty effusions and sermonic twaddle, can never be a pastor there. And the man who enters the pulpit to preach to a people who do not know him as one solicitous about their whole interest, cannot be a preacher there week after week. There is a balance here, and it is a balance of real power.

Another kindred fact that presses for notice. It is difficult for any man to serve one class of people alone, and be of great power to them. To minister to an intellectual class of people alone and long is dangerous, as is also the other extreme. Let me tell you what I wish, and let it go at that. I wish that our men who minister to the intellectual and cultured could spend some time, though only occasionally, ministering to the untutored and degraded of men, just for their own power in ministering to the intellectual and cultured. I wish that our men who minister to the wealthy could have a partial ministry also to the poor, just for the sake of the equilibrium of power. It is the extremities that are producing turmoil and error. From these extremes come things that confound us.

Then there is a balance between the theoretical and practical. Maybe this is what I've said before, but if so, I want to say it again. Men who live and work in books do us a

good service. Men who frame theories and form hypotheses, who discover premises and, linking them to a common middle term, dispense conclusions to those who don't think—such men are needed; but they are not whole men or safe men when they do these things only. Many theories finely deduced from books will not work in the practical concerns of life. There have been many flying machines whose plan and detail were perfect, on paper, but when the machine was constructed it wouldn't fly. A fatal defect not visible in mathmetical calculations on paper is discovered in practical experiment. It was once mathematically demonstrated to the satisfaction of scientific men that a vessel couldn't cross the Atlantic Ocean. But a certain captain took the demonstration, looked at it, put it in his pocket and crossed the Atlantic Ocean, notwithstanding the demonstration that he couldn't. What seems theoretically true may be practically false. I say this with some caution in my soul, but enough of conviction to risk it that way. It matters not how well a thing is wrought out, it is not trustworthy until it is put to a practical test in real life. A man who can't bow beside a soul penitent in sin and comfort him with the redemption of Jesus Christ is not very well qualified to speak with authority upon any theory of the atonement. A man who can't sit beside a soul struggling for higher things and inspire him with the character and life of Christ is not the one to talk dogmatically about the person of the Son of God. A man who can't come to a soul in darkness and give him light from the Word of God is not qualified to speak with finality upon the inspiration of the Scriptures. Practical experience has a modifying, corrective touch for all doctrinal deductions, and we lead men astray when we promulgate them without this touch. Let the man who sets forth a certain doctrine of the atonement, for instance, as the only one that is true, have some experience in seeking the salvation of ordinary sinners before he invites men to follow his thought.

There is a balance also to be desired between strength of intellect and simplicity of heart, between reach of mind and

humility of soul. To be a man in mind, and a child in spirit, is worth our desiring with all our hearts. To feel the power of mind in search for truth, and yet maintain our sense of dependence upon the Holy Spirit for illumination and revelation, is an object of desire for the best of men. To think and yet trust is the poise for power. Error is bound to come when we have an intellectual greatness that loses its simple trust in God, just as it comes from those whose trust in God leads them to revelations and visions without thought. One is just as apt to see strange things as the other. Yes, perhaps, more apt, for will not God overlook ignorance before presumption? We give small place to the person who waits in mental idleness for a voice to declare, or a vision to show, God's will; but in reality how much smaller is he than the one who makes mental search for spiritual truth without the consciousness that God leads and opens the way? Both are at extremities where is error. We cannot dispense with our sense of absolute need of God in religious thinking. The man who can think, with the consciousness of God's power and presence both his, will give us truth. It is fatal to lose that consciousness.

Let me throw up a defense now before the last word is said. It is not our purpose to allow, or imply, that there is any such balance, of which we have spoken, between things essentially different. No man can, by a compromise with sin, for instance, be of greater power for righteousness; or by an approach to worldiness be more truly or practically spiritual. These are opposites and one will weaken and exclude the other. No man can be overmuch separated from the world. God and the devil are not kin, and the nearer we are to one, the farther we are from the other. And yet there is such a thing as being too ethereally spiritual, and too insufficiently human. There are people who are such, and, speaking only for myself, they have never done me any good. Somehow or other I want to run away from them, and get with those human, like myself. I had a deacon once like this. He wanted to have a word of prayer at all times and places. There was a somberness and rigid-

ity of spiritual life from which I wanted to escape. There's a balance to be preserved even here. Take this deacon of whom I speak, so rigidly pious, so severe with everything that savored of the world; clean, absolutely clean and conscientious in his own life; yet his suggestions for the prosperity of the Church were wholly impracticable. To have followed his advice would have been to wreck the Church. Now, there's too much of something there. I think he is not human enough. These ethereal, sanctified people are not practical enough, and some of them not real. Conscientious are they, no doubt, but they are not real. I was once called into a home where a man had died. I found there, ministering to the family, in all kindness and sincerity a holiness woman of the hallelujah type. The family asked me to take charge of the funeral, but the holiness woman wanted her pastor, and suggested that I invite him. I declined unless the family expressed such a desire. That woman hasn't spoken to me from that day to this, though I've been in her presence often. There is a balance of some kind needed there, and maybe it is just common sense. But there is a real need for a lot of people, living the heavenly life, a little nearer the earth. Simeon Stylites became a saint on top of a pillar sixty feet high and four feet square, but that fashion has passed. Saints now are made a little lower down, and upon a somewhat broader level. We need men chosen for the experience of the Mount, and whose eyes will be dazzled by the glory of the transfigured truth; but down in the valley is a boy who has fits and needs the same men. And they should come down to him, for they need him, too, just to give expression and poise to their mountain-top experiences. We need men who go with Moses beyond the sight of the crowd, to talk with God until their faces shine as the sun, but down below are people bowing before a golden calf and calling it God; and they should come down to them, for they are needed there, and they need this people, too, just to give balance to the glory of the clouds. No, not any balance between sin and right-

eousness, but between the mountain-top and the valley, between clouds of the sky and clods of the earth.

Now, if you ask me for an example of this well poised and symmetrical man, I point you to Jesus Christ! Enthusiastic, but never fanatical; patient, but never slow; religious, but never superstitious; imaginative, but never visionary; courageous, but never rash; emotional, but never hysterical. Spiritual, but practical; divine, but human; of heaven, but of earth; God, but man! He climbed to pinnacles of thought, and descended to the plains of common ordinary life. He frequented solitary places, where He could be alone with God, and then He went back to the thick of the crowd. He expounded things profound and fundamental, and the common people heard Him gladly. He was at ease with the scholarly Nicodemus and the wealthy Zaccheus, but no more than in the home of Lazarus, Martha and Mary. He held firmly to the truth of generations past, and trampled under foot the false traditions of centuries. He revered Moses and the prophets, and called religious leaders of His day blind leaders of the blind. He overthrew religious traditions, and broke down social proprieties of long standing; but never a single truth perished at His hands. With divine gentleness and benignity He said, "Come unto me all ye that labor and are heavy laden," and with eyes aflame with indignation He thundered scorching epithets and hurled withering denunciations at hypocrites. He took the little children in His arms and blessed them, and with the same hands plied the scourge to the backs of the unholy traffickers. Spiritual, mild, gentle, meek, tender; yet tricksters and schemers never found Him off His guard. Pits were dug for Him, but He fell into none of them. Traps were laid for Him, but not one ensnared Him. Dilemmas were innocently presented to Him, but he was impaled on neither horn. Rounded, symmetrical, poised—in Him men of every class and every century find a side that makes Him the ideal and idol of the human heart!

The Pastoral Teaching of Philippians

By Prof. M. E. Ritzman, Ph.D.

PAUL was the greatest missionary statesman of all the ages. His great Epistle to the Philippians is not classed among the Pastoral Epistles. We do not usually think of it as offering definite instructions to the minister of the gospel. The Epistle was written out of the heart of the great Apostle to the Gentiles. But just because it was written out of his heart, its pastoral warnings, admonitions, and examples are so powerful, to which instructions and example we do well to take heed. What manner of man was Paul as revealed to us in these four brief chapters of the Philippian Epistle?

In his description of Timothy in the latter half of chapter two, Paul uses a phrase that the minister of the gospel might well employ for the searching of his own heart and life. Paul said of Timothy: "For I have no man likeminded, who will care truly for your state. For they all seek their own, not the things of Jesus Christ." What did Paul mean? Why could he send only Timothy? Timothy resembled Paul in that he had the true pastoral heart. He had caught the lesson of Paul's own life. He would care for their true and highest interests. Just here the others lacked. The other men in question committed no sins for which they could be disciplined. No doubt they loved Christ and served God and wanted to be true to Paul, but they were visibly swayed by the eagerness for their own things; so swayed that their ordinary course was governed and determined by it. Their selfishness ofttimes was more powerful than their love for Christ. And selfishness dims spiritual vision, and veils spiritual things so that the selfish man can see neither the true spiritual condition of himself nor that of others. Hence the Lord Christ cannot depend upon them. So Paul could not rely on these men.

Paul was not jealous or envious of others who were working for Christ. While Paul was chained to his Roman

guard, some of the brethren in the Lord, being confident through his bonds, were more abundantly bold to speak the word of God without fear. Some indeed preached Christ even of envy and strife; and some also of good will; the one did it of love, knowing that Paul was set for the defence of the gospel; but the other proclaimed Christ of faction, not sincerely, thinking to raise up afflictions for him in his bonds.

How easy for Paul to have been jealous or envious! Had Paul been a man of small caliber he would have seen no good in the work of the other men and never could he have rejoiced in Christian work in which he himself had no share and received no honor. But Paul's great soul rises above these petty feelings in the knowledge that the name of his Master is more widely proclaimed. But here is the tragedy of the Christian ministry. There are too many men in it who never can rejoice in the success of a brother minister.

"Some indeed preach Christ even of envy and strife." What a fearful combination! A gracious evangel upon the lips and a most unlovely motive in the heart. We may preach Christ for the sake of winning a selfish victory, or of gratifying an envious or quarrelsome spirit. We may use our Lord to humiliate our opponents. The envious hand may deal out the water of life. It is possible for a denomination to open a church in a neighborhood just to preoccupy the ground and prevent any other denomination from occupying it. Churches are too frequently built as the outcome of angry divisions. We can preach the gospel of love in a bad temper. Pride can dictate the proclamation of peace. On every hand we see men using the Lord's gun, while the aim is directed by the devil.

"Some preach Christ even of envy and strife." The testing question for each one of us is—Are we as big as Paul was? Have we learned this lesson of tolerance? Can we rejoice in the triumph of the other fellow? Can we rejoice when the other man, or the other church across the street from us, or the denomination around the corner, wins more converts than we do? Are we big enough and loyal enough

to say, "Nevertheless Christ is preached, and therein I rejoice, yea, and will rejoice"?

And what an example of unselfishness Paul was! We see this in his attitude towards death. To Paul life was glorious because it was Christ and meant opportunity for service. On the other hand he had suffered much. It would be terrible to go out again on those long journeys and toilsome labors and ceaseless controversies and "the care of all the churches." Death would usher him into the bliss of Christ's presence, and that would be infinite gain. As he lay in that Roman prison, his heart longed for release. To the man in Christ, death may be welcome, but the desire for death may be selfish, cowardly, unchristian. If a man's continued life in the flesh will result in "fruit," shall he choose to live or choose to die? Paul frankly admits that he is in a dilemma. But Paul is not the man to shirk his task on earth that he may find rest in heaven. Then as now, there were many preachers and evangelists and teachers, but very few who really carried the people of God on their hearts. And as Paul weighs everything, the utter unselfishness of the man appears. He willingly gives up heaven itself for a time, in order to continue as a missionary and minister to his churches.

Selfishness is terrible as manifested in the lives of too many so-called Christians. But when it appears among those who call themselves ministers of Christ, it is devilish. In forms of self-assertion, of arrogance, of eager and grasping competition, self breaks out, and what bitterness and sorrow and havoc it has wrought in the history of the Church. To curb this spirit of selfishness the Apostle bids us turn to the central truth of Christianity, the person of Christ. There is the supreme exemplification of One Who did not selfishly look after His own interests, but whose mind was filled, whose action was inspired, by concern for others. Found in fashion as a man, He stooped still lower, even to the bitter death of the cross. Paul says, "Have this mind in you which was also in Christ Jesus."

In fact, in all things Paul was an example to his converts.

Paul lived what he taught. He not only preached Christ, he lived Christ. He was not one man in the pulpit and another man in private or business life. Therefore he dared to point to his life in Philippi and challenge the Philippians to be imitators together of him. And though centuries have passed since the executioner's axe severed that hoary head from his body, Paul still remains the preëminent example—next to Jesus Christ—of what a Christian preacher should be. Let us examine ourselves and see how we measure up to him—not excusing ourselves for failure on the score that time and conditions have changed. The same Christ who wrought effectually in him so long ago, will work in us today if there be but a willing mind and a sanctified determination to take his path of unworldliness and devotion to Christ.

Paul had matriculated in the school of Christ. He had learned much from his Master. He had been initiated into the mysteries of the Christian life. He had learned in whatsoever state he was, therein to be content. In sickness and poverty, in dishonor or prison, Paul knew how to tread the downward path so as not to slip. The secret of such contentment is to be found in Christ. When a man turns himself over to Christ as Saviour and Lord, a miracle takes place. He is hid with Christ in God. Christ is between him and all surrounding circumstances. Christ is then his constant and actual environment, and who can be anything but thoroughly and completely satisfied with the Lord Jesus Christ?

Having learned the lesson of contentment, Paul had taken another step upward and had learned the lesson of deep and abiding and triumphant joy. Singing with joy in the Philippian prison, he was still singing, though a prisoner in Rome. Some men would have been discouraged by that time. Wherever Paul had gone, his preaching had been despised, he himself had been persecuted, many of his converts had proved fickle and false, and he himself had landed in prison. That was like putting an eagle into a cage. Many eagles mope and die in confinement. Paul only said,

"All the things which have happened unto me have fallen out rather unto the progress of the gospel . . . therein I rejoice, yea, and will rejoice." So this letter to the Philippians is a letter vibrant with the music of enduring joy.

Well, again, the true source of true joy lies in our union with Jesus Christ. The joy that is really worth while, permanent, and the ally of lofty endeavor and noble thoughts has its roots in union with Christ Jesus, is realized in communion with Him, has Him for its reason or motive, and Him for its safeguard or measure. Such joy is not dependent on outward good or ill, but can sing as heartily in prison as in cathedral or princely palace.

Paul had what every preacher of the gospel ought to have —must have—if he is at all successful, a passion for souls. During the entire term of his imprisonment at Rome, the Apostle was chained to a Roman soldier, the soldier being changed every four hours. What an exquisite torture this must have been to a sensitive nature like his! But Paul had no word to say of the torture of compulsory association, night and day, with the rude legionaries. Each new guard as he came to sit there by Paul was a new hearer of the glorious gospel of the Christ he loved. And in time Paul could say that he had told the story of Christ to nearly the whole guard. And how he joyed in the fact.

And these men found Paul's life absolutely consistent with his words and teaching. If there had been the least divergence, day or night, from the high standard which he upheld, his soldier-companion would have caught at it, and passed it on to others. The fact that so many became earnest Christians, and that the word of Jesus was known far and wide throughout the whole prætorian guard, indicates how absolutely consistent the Apostle's life was. Is it any wonder that these rude Roman soldiers caught fire from the fire of his love?

Oh, for a passionate passion for souls,
Oh, for a pity that yearns,
Oh, for the love that loves unto death,
Oh, for the fire that burns!

In thinking of Paul and wondering about the secret of his success, it is well for us to remember that his heart's blood was in his work. The strength and the passion of that mighty nature were all consecrated to Christ. Paul thinks of himself as the runner, prepared through a long period by the most unsparing discipline. As he thought of the determination with which the eager runners started, and of the way in which every thought and every act was bent upon the one purpose until the panting runner shot past the goal, it stirred him to be no less eager in his race. Is it thus that we think of the ministry? Is it thus that we throw ourselves into the work to which we have been called? Or do we think of the ministerial office as a place of comfort and of ease? Did preachers generally throw themselves into their work as the racer does into his, verily, ministerial failures would be far fewer than they now are.

While Paul's life was one of strenuous effort and unexampled activity, it was also one of continuous prayerfulness. "Upon all my remembrance of you." "In every supplication of mine." "I have you in my heart." Moreover, Paul made his supplication with joy. He had gotten past the drudgery of prayer, for he had learned the secret of joy in making intercession for others. Alas, too many of us have not yet gotten that far. For too many of us prayer is only a matter of formality and duty. Such prayers are always joyless,—if they can be called prayers at all.

Paul found intercessory prayer a thing of great joy because he held the people for whom he prayed in his heart. And Paul had a large heart, for he prayed for many individuals and many churches. Holding them in his heart, he longed over them all in the tender mercies of Jesus Christ. Paul was so united with Christ, that he felt with the heart of Christ, he loved with the love of Christ. Springing from such a depth, Paul's love could not but rise to vast proportions as he yearned over his converts, his own pulse beating with the pulse of Christ, his own heart throbbing with the heart of Christ.

Is it because Paul was such a man of prayer that the great

commanding passion of his life was Christ, or was the Apostle such a mighty man of prayer because the great commanding passion of his life was Christ? Paul did not say, "To me to live is to be Christlike," nor, "To me to live is to serve Christ." He plunged through all that into the bold, glorious, mysterious claim, "To me to live is Christ." Life to Paul had no meaning apart from Christ. Christ was the object, the aim, the purpose, the motive, the inspiration, the goal, the sum of his life. Such a view gives to life a real unity and a true nobility. Such a philosophy of life ends those conflicting aims, those divided allegiances, which destroy all harmony and make effort so fruitless.

And of course when to live is Christ then to do die will be gain for that also means Christ, only with the limitations and restrictions of the earthly life removed. Perhaps there is no finer comment on that grand twenty-first verse of the first chapter than the magnificent closing lines of Mr. Myers' great poem, "St. Paul":

> Yea, through life, death, through sorrow and through sinning,
> He shall suffice me, for He hath sufficed;
> Christ is the end, for Christ was the beginning:
> Christ the beginning, for the end is Christ.

Such a life each one of us who seeks to glorify the Lord in the Christian ministry may live—if we are willing to pay the price. Such a life we must live, if we expect God to really use us.

Since Christ was all in all to Paul, Paul wished above all things to know Christ and the power of His resurrection, by which he meant no less than this—to know the power of Christ in him overcoming sin and self and the world. He wanted a fuller and richer experience of the all-conquering Christ. He prayed to know Christ in a life which is glorious with all that is good, and free from all that which is evil, and conformed to the life which triumphed in the risen Christ.

When to every Christian is given the privilege of knowing Christ and the power of His resurrection, is there any reason why the life of any minister should be feeble and

stagnant and worthless? Is there any reason why a man who stands to preach this sacred gospel should not overcome temptation, and endure trial, and work the works of God in the world, and come at last to the height of his abode in heaven? Only one—we do not know Him who "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Lay hold on Him by faith and all things are possible. Clasp the hand of Christ and climb; and as we climb He will lift us out of sin, out of selfishness, out of our uncleanness, out of death, into holiness, into love, into strength, into life, and we shall know in truth "the power of his resurrection."

In Philippians 3: 13, 14 Paul tells us one of the great secrets of his life. "But one thing I do. Forgetting the things which are behind, and stretching forward to the things which are before, I press on." These words bespeak both singleness of purpose and concentration of effort. The figure of a race is in the Apostle's mind, and in a race distractions are disastrous. Dispersion of energy is fatal to success in any work. The great leaders of the church and of the world have been men of one idea, who concentrated all thought and effort in carrying it out.

Few passages in Paul's writings are more stringent and challenging, for if in the Apostle's case strenuousness so unremitting was necessary, what minister of the gospel can afford to abate one whit of his utmost endeavor? In truth in the gospel ministry, the man of one book, of one idea, of one aim, is the formidable and successful man. People may call you a fanatic. Never mind. Better be a fanatic and accomplish God's will and purpose for you, than to be so broad that like a stream spreading itself out over a mile of mud, there is no current, no power, no life, and therefore stagnation and death.

The Apostle employs a very graphic word, which is only very partially expressed by the words, "stretching forward." It is a picture of the runner, with his whole body thrown forward, his hands extended, his eye reaching forward over the course and all his energies on the stretch. If

only this were the picture of every man professing to be a minister of the gospel, we would not hear so many laymen talking about their "lazy minister." We would not have so many ministerial failures. We would not have so many pastors moving every year or two. Nay, we would not have so many empty churches.

And Paul had not yet attained. He was not yet perfect. "Not that I have already obtained, or am already made perfect: but I press on." Paul was Christ's most devoted slave. Heart and soul he belonged to his Master. He had suffered for Christ as very few men have. But he had not yet reached the goal. But he is striving, struggling, eagerly pressing on, never satisfied with present attainments.

Sad, sad the day for any preacher when the fever no longer beats in his veins, when there no longer burns in him the indomitable desire to do something more worth while for his King, when he becomes satisfied with the life he is living, with the thoughts he is thinking, the sermons he is preaching, the deeds that he is doing. If ever we become satisfied with present attainments, not only do we stop growing, but we are on the way to the scrap-heap.

"Not that I have already obtained." Paul had obtained much. He had wrought mightily. But the higher he climbed, the higher he wished to climb, as when, after hard climbing, we at last reach the peak, only to find still other and higher peaks ahead of us.

God give us more of this unsatisfied spirit of Paul—an ambition, not for applause, not for office or worldly or ministerial fame, but the ambition to be more Christlike, and then to be more mightily used in kingdom-building. It is not sin to fail to attain our ideals, for if we are the right kind of men, our highest ideals will always be far in advance of our attainments. But it is sin to stop growing, to accept our failures as final, to feel we have done all we can do. God can forgive failure, but he cannot forgive those who abandon their high quest, and allow their hands to hang down and their knees to fail. Nay, let us still press on. Jesus Christ is just in front. He goes forward conquer-

ing and to conquer, pressing on until the pulling down of all rule and authority and power has been accomplished, and God has become all in all. Let us follow hard after Him.

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Goethe's Way of Redemption in the Light of the New Testament and Recent German Events

By Dr. William A. Mueller

Introduction

IN THE last two and a half years events that have transpired in the New Germany have occupied the front pages of our American Press. A veritable flood of articles, interpreting, analyzing or decrying the political and religious events in Hitler Germany, have poured through our secular and religious magazines. In most of these treatises the Nazi philosophy of life has been characterized as a retrogression to mediæval forms of thinking. Organizations have been formed to combat the monster of National Socialism. Boycotts are under way to fight the land which has adopted a radical racial policy. But one phrase that I read and heard again and again when people here and abroad tried to stigmatize the leaders of the New Germany was this: ". . . and all these things, this brutal race prejudice, this curtailment of liberty, this oppression of religion, this exaggerated pride in the flesh, are happening in the land of such noble men as Goethe and Schiller, *im Lande der Denker und Dichter.*"[1]

To a German who is acquainted with the history and philosophy of his people, and who also knows and loves the New Testament this phrase is both revealing and humorous. I purpose to show through this study of Goethe, the poet laureate, that the very people whom our liberals denounce as being barbaric and unprogressive, namely Hitler and Goebbels and Rosenberg, have deeply drunk from the wells of German idealism. Rosenberg, the cultural director of Nazi Youth, and of the Nazi Party, the gifted author of

1 "In the lands of the thinkers and poets."

"Der Mythos des 20. Jahrhunderts," [2] freely acknowledges his indebtedness to Goethe. The entire scheme of self-redemption which radical National Socialists preach and proclaim in countless German cities, towns and hamlets is but the logical outcome of the way of life which Goethe advocated in his day, which Nietzsche so passionately and ingeniously defended, and which Oswald Spengler, another modern prophet, has laid down with keenest insight in his *Downfall of the Occident.*

The careful reader may also discover that the critics of the New Germany, our liberals and modernists, and even reformed or apostate Jews and Communists, are at heart more akin to the philosophy of the New Germany than they realize. And this insight into the thought of Goethe and his modern successors may help aspiring theologians and ministers of the word to see more clearly by means of contrast the deep and eternal significance of the New Testament and of Jesus Christ as *the* Way, *the* Life, and *the* Truth.

Goethe's Way of Redemption

Wolfgang von Goethe! It is not an easy task to express the greatness of this man in a few words. Goethe was a master mind, a man of genius, upon whom nature had lavishly showered her gifts, for he was a deep thinker and philosopher, a relentless seeker after truth, and a dynamic and many-sided personality. How versatile were Goethe's interests! In the realms of sculpture and painting, in music or poetry, in literary criticism or prose writing, he was equally at home. And he was a dramatist of the first rank, a worthy member in the pantheon of the world's men of verse. Moreover, scientists with a philosophic bent have, from time to time, informed the world that the famous poet of Weimar was a scientist of extraordinary depth and perspective, a keen observer of the phenomena of nature. His language is saturated with color and form; how he could chisel out words which glow with a hidden beauty all their

2 "The Myth of the 20th Century," of which millions of copies have been sold in Germany and which is eagerly read by multitudes of people in that land.

own! We understand that Napoleon exclaimed when he first met Goethe: *"Voilà un homme."* [3]

Goethe was a realist. He lived in nature's beautiful realm. He enjoyed a beautiful sunrise infinitely more than a treatise on logic. He hated abstractions and was suspicious of speculative reasoning. *"Greif hinein ins volle Menschenleben, uberall ist's interessant,"* [4] this was the motto of his thinking. To him the eye was *the* organ with which a man is to apprehend the world. Goethe desired not only to observe the phenomena of nature in a scientific and detached manner, he also craved to enjoy its beauties and secrets in and through all his senses, with body, soul, and mind. But he did not revel in nature like Jean Jacques Rousseau; Goethe's contemplation of nature was more philosophic and more serene, full of poise and harmony. He saturated his receptive and sensitive soul with creation's glory and splendor in order to realize his *oneness* with mother earth. For Goethe considered nature to be divine, a reflection of the unknowable *"Urgrund"* of all life. Thus he could say to all seekers after God:

"Willst du ins Unendliche schreiten,
Geh' nur im Endlichen nach allen Seiten." [5]

To live life like a piece of art, *"das Leben zu einem Kunstwerk zu gestalten,"* that was Goethe's supreme aspiration. This lofty thought he had learned from the Greeks with whose blood he had nourished his passionate soul in his early days. In the Greeks Goethe discovered the naïve joyousness, the robust sensuality and the unconcern for the future and for ulterior purposes which characterized his own thinking. To him the Greeks were the unique people of all history. From them he also learned the aesthetic contemplation of life. All life is to be an art, a representation of our inmost personality.

Goethe was a monist. He did not believe in the duality between mind and nature. To him they were essentially one. Since nature is divine, man, being part and parcel of

3 "That is a man" or "What a man!"
4 "Lay hold of life in all its richness, it is full of fascinating interest at every turn."
5 "If thou wouldst reach the infinite thou need'st but measure all sides of the finite world."

nature, is consequently also divine. Goethe believed in the essential divinity and nobility of human nature, and this belief Rosenberg shares with the famous poet. This, too, is the belief of most idealists[6] everywhere. Goethe has expressed this belief most beautifully in the much quoted stanzas:

"Waer nicht das Auge sonnenhaft,
Die Sonne Koennt es nicht erblicken,
Laeg nicht in uns des Gottes eigne Kraft,
Nie Koennt uns Goettliches entzuecken."

It is at this point that the New Testament differs from Goethe. It is here that men like Luther, Calvin, Spurgeon and Karl Barth feel compelled to register a decisive protest in the name of truth. While the great poet of Weimar tried to realize the divine by achieving his own self-realization, Christian teachers maintain that such a way leads but to illusions. It is very significant to note in this connection that Goethe rejected Immanuel Kant's doctrine of the radical evil in man, which the Apostle Paul, which Barth, in fact the whole Bible, loudly affirm. Goethe agrees with Kant and the New Testament that God is not to be comprehended by man's reason; both these men affirm that man *non est capax infiniti,* but Goethe cannot agree with Christian teaching concerning the evil which is in man. Therefore the way of redemption which Goethe depicts in his master works, especially in *Faust,* and the way of redemption which the New Testament proclaims, are radically opposed to each other.

Although Goethe, through the study of Spinoza and oriental mysticism was strongly inclined toward a monistic interpretation of human existence, his own works seem to belie his monism. He, too, sensed at times the tremendous inner tensions of life. Though Goethe envied the Greeks for their apparent serenity and joyousness, he nevertheless as a true Nordic had seasons when he brooded. He confessed that there had been moments in his life when he was driven about like Orestes of old as by demons. A volcano

[6] I am using the term "Idealist" not in the popular sense, but in the philosophic sense.

seemed to boil in his breast, and peace would not come to his soul. *Faust* and the *Wahlverwandtschaften*[7] may be cited in corroboration of this inner restlessness which characterized Goethe's life. Let us look at Goethe's master drama, *Faust,* a little more closely.

Faust is a restless personality. He is never satisfied. He is insatiable in his thirst for knowledge. He wants to know everything, enjoy everything, experience everything. He passes through the systems of philosophy and the clinics of the doctors, he delves into the volumes of the jurists, and even studies the intricate questions of Christian dogmatics, but cannot find real satisfaction. Faust exclaims, and thereby, I believe, expresses Goethe's own convictions, in these words the plight of his being:

> I've studied now Philosophy
> And Jurisprudence, Medicine—
> And even, alas! Theology,
> From end to end, with labor keen;
> And here, poor fool! with all my lore
> I stand, no wiser than before:
> I'm Magister—yea, Doctor—hight,
> And straight or crosswise, wrong or right,
> These ten years long, with many woes,
> I've led my scholars by the nose—
> And see that nothing can be known!
> *That* knowledge cuts me to the bone.

The pursuit of knowledge does not satisfy. Thus Faust tries to appease the storm in his breast by indulging in the coarser sins of the flesh. Driven on by his passions, after having sold himself to the devil with his own blood, Faust destroys the peace of a happy little home, ruthlessly breaks a girl's heart, becomes a murderer, and then stoops into the most rotten abyss of sensuality.

We should rightfully expect that Goethe would lead his hero, Faust, through a relentless state of remorse and repentance. Has not Faust subscribed his soul, his very life, over to the prince of darkness? Has he not waded in the deepest depths of sin and degradation? But Goethe does

7 "The Affinities," a novel which caused a great deal of discussion in Goethe's days.

not lead his hero to repentance. Faust emerges out of his sinister experiences unscathed; his conscience does not trouble him much. After Gretchen has perished, we find Faust sleeping and dreaming as he bathes himself in the dew of the rising sun. He becomes a prominent leader at the imperial court, falls again in love, now with Hellena, the representative of ancient Greece, and finally he ends his life as a man of affairs who sends his ships to distant lands, ever seeking the moment to which he might say: *"Verweile doch du bist so schoen."* [8] Faust feels confident now that the search for eternal reality is worthless. At the end of Goethe's great drama that man is called a fool who aspires after the truth that lies beyond the confines of this our earth.

How may we explain Goethe's agnostic attitude? Has he not uttered beautiful words concerning the dignity of the gospels and the simple majesty of the Nazarene? This is all true. Goethe could break forth into tears when he spoke of the noble man Jesus. But when the cross of Christ was mentioned, when he was told that he needed to believe in the crucified and risen Christ, he could become mad. Where lay the reason of his antagonistic attitude to what all Christians are agreed upon as being the very heart of the Gospel?

The answer is not difficult to find. Goethe treated Faust's redemption as he did because of his lack of understanding for the depths of SIN in human nature. Goethe did not take sin seriously. To his way of thinking evil was just as necessary as good. Goethe was an aristocrat and hated all perversions; he was a thoroughly conservative nature, yet he could also say: "Even that which is unnatural is part of nature." Evil to him was a necessary step in the process of man's self-realization. Goethe's naturalism was both his naïve greatness, and also his one great limitation. Goethe consciously and unconsciously shut his eyes before the contradictions of human existence. He tried to live his life independently of the Creator. He admired nature; he

8 "Abide, O blissful moment, thou art so beautiful!"

realized that man is a royal being, but he did not believe that man is a sinner.

The close of Goethe's drama *Faust* reveals that the poet has no intention of excluding his hero from salvation. The angels carry Faust's immortal part into heaven. Goethe uses fragments of the Christian tradition in order to bring out the final redemption of Faust. Said Goethe to Eckermann, referring to the verses we have just alluded to:

> "In these verses you have the key to Faust's salvation; in Faust's soul an ever higher and purer activity toward the end, and from above the help that comes to him through eternal love. This is quite in accordance with our religious conception according to which we are not only saved through our own power, but also through divine grace that comes to our help."

Yet it is very apparent that it is Goethe's ultimate concern to demonstrate that Faust's inner being has not been radically affected by his sins and erring ways. *"Ein guter Mensch in seinem dunklen Drang ist sich des rechten Weges wohl bewusst."*[9] Faust, in spite of his titanic attempt to disregard all human and divine law, in spite of his selfishness and sin, is finally justified before himself and before God; his inner self has not been touched at all by his deviations from the right path nor by his rebellion against God's will.

Goethe once made the remark: "In old age we all become mystics." This is very significant for our discussion. It is the tendency of most mystical systems of thought to become vague and indefinite, to lose themselves in ecstasies and vain imaginations. Mysticism tends to identify the inner experiences of human consciousness with God. All *"coincidentia oppositorum"* are dissolved in a monistic system of philosophy. Goethe was too much of a realist to dissolve nature in ideas or to speak of it as mere appearance. In this respect he opposed the idealists of his day, especially Gottlieb Fichte. But Goethe was a true mystic in that he identified the creature with the Creator. He deified nature. That is exactly what Rosenberg, the Nazi philoso-

9 "A good man, even in his darker impulses, is ever conscious of the right way." (This is also a typical reaction of Hinduism.)

pher, is doing. Like Goethe, Rosenberg speaks with high regard of Jesus, but Paul is rejected together with the cross of Christ by the ardent National Socialist on the same grounds which motivated Goethe in his rejection of Christ's atonement. Rosenberg, like Goethe, finds the Christian emphasis upon the awfulness of sin obnoxious. And Rosenberg confesses himself as a follower of the mediæval mystic Eckhart and as a mystic he feels inwardly compelled to deny the truth of the New Testament and to assert the essential goodness of man, that is, the essential goodness of the Faustic, the Nordic man. This attitude, however, from the viewpoint of the New Testament is wrong. Or, as Barth would put it: this is titanism, hybris, robbing God of His glory.

Of course, if man is one with nature, if he is divine in essence, all beliefs concerning good and evil finally drop to the ground. They have then only a relative value. If, as the mystics maintain, man is in the deeper recesses of his being, identical with God, he naturally needs no salvation through a mediator. He may then through introspection realize the God within. No forgiveness is needed, because sin is not a reality with the mystic. The thinker needs no forgiveness, since sin is but a condition of ignorance, a state of imperfection, a necessary step in the quest for truth.

Goethe was a Greek in his religious thinking. With him ethics was synonymous with æsthetics. Hence his desire to live life like a piece of art, and that meant to Goethe, to live life without regard to divine law. Goethe's antagonism toward the cross of Christ, which is both the condemnation of our sin and our redemption, grew out of his pagan attitude. Its deeper causes were moral. Faust typifies Goethe's whole life. Goethe like Faust felt little or no remorse over his wrong sexual relationships. Long before Judge Lindsey advocated companionate marriage Wolfgang von Goethe practiced it. He had a Julian hatred against the Christian demands of self-denial. That Heinrich Heine and Friedrich Nietzsche[10] have acknowledged

[10] Nietzsche said: "Goethe is the last German whom I respect; he sensed three things just like myself. We also understand each other with regard to the *Cross*."

their debt to Goethe with regard to their attitude toward the Christian ideal of chastity is important to know. Goethe, like Nietsche, hated the Christian virtue of humility. This, too, is a typically Greek trait. And no one is more vitriolic in his attack upon this virtue of humility, which Christ so exalted in life and word, than Alfred Rosenberg, the advocate of a radical neo-paganism in the New Germany. Writes Rosenberg in his defense of honor, national honor, as being the highest virtue:

> "If the 'noble soul' be recognized as the highest value, as the axis around which everything else turns, then the ideas, love, humility, mercy and grace sink down to the second and third level."

Rosenberg's philosophy is the philosophy of the aristocrat.

A truly Nordic personality cannot nor need he be humble, contrite in spirit, and hence he cannot be a Christian. What Nietzsche asserted 50 years ago, namely that Christianity has broken man's backbone, that the Christian religion is the greatest blot on the shield of humanity, this charge, Rosenberg, the neo-pagan iconoclast, is reaffirming with passionate frankness and earnestness. Rosenberg is a pupil of Goethe in that he does not want to see the tragic plight of man, man's sinfulness, man's waywardness, man's death-bound existence. His emphasis upon the dignity and self-sufficiency of the Nordic race is but an escape mechanism, a fleeing from reality and from the living God.

As New Testament Christians we may admire a man like Goethe who was a great man in more than one way. But Goethe's way of redemption is thoroughly human, pagan, godless. The same is true of the racial ideology of Alfred Rosenberg. The latter is also a gifted modern thinker, and much of his criticism against the Church of the past is justified. His main position, however, is the assertion of things which are tragic illusions considered from the vantage point of the New Testament. Let no one say that we in America are not under the influence of the *Zeitgeist,* the spirit of our time. Since the enlightenment modern man has slowly

sapped the foundations upon which the Church and society had been built in previous centuries. Modern man has asserted his autonomy, his self-sufficiency, only to come to the painful realization that with all his pride he could bring nothing but sorrow, sin, and disintegration upon himself and his fellows.

We are not afraid of the radical thinkers of our day, On the contrary, we say with Paul: "ALL IS OURS, life or death, things present or things to come, for we are Christ's and Christ is God's." The grievous errors of which men like Goethe and Rosenberg are guilty, and into which numerous theologians of our and other days have fallen, ought to be danger signals to all who have been called of God to "give heed unto sound doctrine." A careful study of these men who have exercised such a tremendous influence upon German youth during the last one hundred years does reveal what is essentially Christian and what is not. What these enemies of God attack and deny, namely, the blood atonement of Jesus Christ, the crucified and risen Lord, Jesus as the only Way of Life, these truths are the foundation truths of the Christian Church. We may even give thanks to our God that the issues are becoming clearer with every day. Rosenberg has said: "The idea of honor—national honor—is to us the beginning and the end of our thinking and doing. It cannot tolerate another equally valid center of power, whatever it may be, next to itself; our idea of honor cannot and will not compromise either with Christian love, or with the Masonic idea of humanitarianism, nor with Roman philosophy." The Nazi says clearly: **Either-Or!** Well then, may we as standard bearers of the gospel truth declare with equal certainty and with full assurance ofChrist's final victory over all of man's inventions and errors:

> "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the *power of God* . . . for the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, *Christ the power of God,* and the *wisdom of God.*"

The Epistle to Philemon

By Rev. J. H. Flowers

THIS letter stands alone among the letters of Paul in being addressed to a private individual in a private capacity on a matter of private business. The aim of it is simply to commend a slave who has run away from his master. The fact that this letter is in the New Testament shows us how wide is that book. If the New Testament were merely a book of Theology, there would be no place in it for this letter. If it were merely to supply matter for creeds, there would be no place for this letter. But if it is a book of devotion, a book to show us our way through life, then certainly there is a place in it for a letter like this. What this letter shows is Christianity at work, and at work in very delicate situations.

We see Paul dealing with a very delicate matter. Philemon was a Christian, but an owner of slaves, as were all masters in those days. Almost the only sort of servant known was the slave. Onesimus had run away from his master, become a Christian, and had then, at the instigation of Paul, decided to go back again. And Paul wrote so that he should be received kindly.

According to law, the master had powers of life and death over his slaves. He could torture, if he so desired. And Paul writes this letter to show Philemon that there is something better than to demand your legal rights. Onesimus is not only a slave: he is a brother, a brother in Christ. It is a situation needing wisdom, tact, courtesy, loving handling. Indeed it needs all those qualities which we are in the habit of associating with the words, "a Christian gentleman." And here we see Paul at his best, as a friend and a gentleman.

The letter throws a good deal of very welcome light on the author. We see delicate courtesy and quick consideration of the point of view of others, warmth, gentleness, graceful pleading for one who is in the wrong, and yet bold

commanding that the spirit of Christ should be revealed by a master who is dealing with a fugitive slave. There is playfulness here, humor, even punning on a man's name. Taking all things together, the letter is a perfect gem, which we could ill spare from the New Testament. It shows the wonderful versatility of Paul. Think of the mind a man must have had to be able to write "Romans" and this! It is here that you feel positively staggered by those who refuse to read the New Testament naturally and without affectation. There are some who say that the subject of this letter, if it is as I have said, is unworthy of the Bible, and so they distort it and allegorize it, and make it into an attack upon the system of slavery or a parable of the waywardness of the human soul. How ridiculous it all is. Is not that the word of God which shows us how to behave as a Christian gentleman?

The particular problem of the letter has ceased to be a problem to us. We are not slaves and we do not keep slaves. But the spirit of the letter is of universal application. It needs little alteration to be applied to the social problems of the modern world. As Luther once put it, we are all Onesimuses. The letter shows us the proper Christian attitude to others, and especially to those who have injured us. We see here the forgiving spirit applied in a concrete situation.

Paul writes as Paul, a prisoner of Christ Jesus. That is very delicately done. What he means is that though he is in prison, he is still related to Christ. Christ does not lose hold of His followers when trouble comes upon them. Generally, Paul writes in his official capacity as an apostle of Jesus Christ. Not so here. When writing a personal letter to a friend and asking a favour, he refrains from mentioning his authority. And while pleading for a bondman, he points out that he himself is in bonds. It is one slave pleading for another slave. You find the same silent plea in verses 9, 10, and 13.

Philemon is unknown to us except in this letter. He was certainly a Christian and probably a convert of Paul. Ones-

imus, we gather from Col. 4:9, was a native of Colosse. He was also the slave of Philemon. He was also going back to Philemon and was going to visit Colosse. Putting those facts together, we infer that Philemon lived at Colosse and was one of the pillars of the Church there. Onesimus had been his slave and had robbed him (verse 18), and had fled from the anger of his master. He had at last gone to Rome. While there, he had, in some way or another, come into contact with Paul. After his conversion, Paul urged upon him the bounden duty of going back to his master, and promised to prepare the way for him. The Apphia to whom Paul also writes is probably the wife of Philemon. This is the more likely since the letter deals with a purely domestic matter. On behalf of a runaway slave, Paul appeals to both master and mistress. Greetings are sent to the Church that meets in the house of Philemon. Whether that means the whole Church at Colosse or only a section of it, is uncertain. In any case, it was a common thing for Churches to meet in private houses in the first century. But the purpose of the greeting is to interest the whole Church in the case of Onesimus. For the point is this. Onesimus is now a Christian, and a member of the Church that meets in his master's house. That shows the tenderness of the situation. Philemon and his runaway and dishonest slave are members of the same Church. And it is a situation which touches not only Philemon: it touches the whole Church.

Paul is very wise and tactful in the way he begins his letter. He is almost flattering to Philemon. He wants to create a good impression . He gives him all the praise he can possible give. That takes us as far as verse 7.

Then in verses 8-21, we are given the real subject of the letter. We are shown the circumstances. Onesimus had defrauded his master and run away to Rome. There he had come under the influence of Paul and had been converted. A complete change had come over him. The slave had become a faithful brother. He became a special object of Paul's affection, and probably did much to relieve his suffering in prison. But neither Paul nor Onesimus is com-

pletely comfortable. They both know that Onesimus ought to go back to his master and pay back what he had taken from him and enter his service again. But he is poor. He cannot pay back the loss. Paul wants to keep Onesimus, but determines the best thing to do is to send him back. And now a favorable opportunity occurs. Tychicus is going to Colosse with a letter—our "Colossians"—and it is decided that Onesimus shall go along with him. If he goes at Paul's bidding and in the company of Paul's messenger, it is possible that he will receive a better welcome than if he goes alone. And he has an even better recommendation than that letter.

Paul is writing about a child of the Gospel who, although a slave, has been a comfort to him. The meaning of the name Onesimus is "useful." Paul playfully suggests that in the past, he may have belied his name. He has been the reverse of useful. But now he can really be useful to both Paul and Philemon. That is the point of verse 11. Paul wants to keep Onesimus with him, but he knows that he must not. Duty and inclination clash. To send him back will rend his heart, but he determines to send him back. Paul believes that the working of God has been behind the whole business. God designs master and slave to be united in the bondage of Christ. And in order that the divine purpose may be accomplished Paul begs the master to receive the slave as he would receive the apostle. A service to the disciple of Christ is a service to Christ.

There is another point. Onesimus had robbed his master and could not pay him back. The money has gone. Paul says that he will pay that back. "Put that down to my account." But, at the same time he says "You have a bigger debt to me than that." It was through Paul that Philemon came to Christ, and that is a debt that can never be paid back. But Philemon can pay back a little by carrying out Paul's desire and receiving Onesimus and forgiving him.

The whole story is wonderfully characteristic of how the Gospel works. No other religion can lift up the dregs of humanity as can the religion of Christ. A less hopeless case

than that of Onesimus can hardly be imagined. But Christ had found him and made of him a brother beloved. The restoration of Onesimus shows the power of the Gospel of Christ, and testifies to what it can do for all, if only they allow it to work.

It is worth mention that Paul does not ask Philemon to do what we should consider the obvious thing. He does not ask for the release of Onesimus. Although, he seems as if he is going to ask for it all the time. The point is plain. Early Christianity did not forbid slavery. And yet Christianity has killed slavery. And it is the only religion which has at all seriously dealt with the problem.

Why did the early Christians not deal with the problem? There are several reasons given and probably the solution has to be looked for in more than one direction.

It is often said that the early Christians were aware of the evil of the system, but that they were afraid to attack it, for fear of precipitating a revolution. The way of Christ is not revolution but evolution. If Christ and the apostles had forbidden the holding of slaves, they would have arrayed all interests against the Gospel, and would have made its progress tremendously slow. Moreover, they would have brought about a social revolution, and would have gathered round themselves those who were looking for social amelioration and nothing more. There is something to say for all this, but it needs to be remembered that the early Christians were a very small body. If they had numbered what they number now, there might be something to say for it. But it is to be doubted whether the new social thoughts of the despised Christian would have had much influence. And a revolution engineered by those attracted to the Christian religion would have been soon put down.

One factor that needs to be remembered is that the Christians expected the speedy coming of Christ. That is to be taken into account all the time when estimating the worth of the New Testament ethic. The end would soon be here, and there would be readjustments. And in any case, soon there would be the joys of heaven. Therefore why worry

to try to bring about a social order of a new type, when probably you would not have the time to finish what you started?

It is also to be doubted whether the Christians realized the full implications of the Christian ethic. It is to be doubted whether the idea of the righteousness or unrighteousness of the institution ever crossed the mind of a single Christian of that period. What was done was the recognition of the right of slaves to join the Church of Christ. Eventually that would leaven the world. Once make slaves into Christians and admit them into the Church on the same terms as their masters, and the destruction of slavery is only a question of time.

We need also to bear in mind that with Christians, the slave relation was mitigated somewhat. A master could not retain powers of torture over one with whom he worshiped in the Church.

The result of the letter we do not know. It is to be hoped that it succeeded in its object.

A Real or Fictitious Christ

By Prof. Edward E. Richardson, Ph.D.

IT is said that Jesus as He is portrayed in the original documents is a real and easily understood figure. This means that His life can be explained by the ordinary references to the times and conditions under which He lived. These, together with the supposition that He was an unusual person, would account for His usual life.

Let us consider and elaborate this naturalistic view, so popular with many churches in our day. According to its theory Jesus is said to be in the prophetic line, that He is the last of the prophets. As such He has the moral tone of the prophets with, however, a sweeter disposition; that is, a more genial way, while sacrificing nothing of their stern and uncompromising ethical standards. He is rather more reasonable and does not insist on matters that are inconsequential. This is because He was less stern, for He lived in a different age, an age of larger contacts when something of the Jewish exclusiveness had given way before the larger outlook of the Roman age when nations had been fused politically and culturally into a universal domain. Ideas were more general now as well as more plastic.

Of course He knew the Jewish literature; His mind was saturated with it. In other words, the subject matter of His teaching came from His racial inheritance, while its spirit came from the times in which He lived. The God whom Jesus presents is the God of the old dispensation, but sublimated and made to appear in more loving form. The Kingdom of God of which He spoke so much was the old prophetic idea softened and spiritualized. The "Son of Man" idea is derived from Daniel, and Isaiah easily accounts for the conception of suffering that is outlined in His teaching. The Psalms furnish the idea of spiritualized worship as over against the more formal way of the law observances. Clean hearts are of more value than animal sacrifices. Jeremiah is the source of the conception that

those who follow God must be persons of holy living. Repentance is derived from Ezekiel, whose stern admonition that the soul that sinneth shall die, conveys the idea of the awful character of sin and the overwhelming need of repentance.

Love of one's fellows, and of one's neighbors, was a current maxim of His day and needed to be translated into larger application. Hosea furnished the source of Jesus' idea of divine compassion for erring and sinful men. Other Hebrew sources were responsible for other less significant ideas. In a similar way men who were religiously-minded and familiar with the old Jewish accounts could draw on these for the background of their gospel records, as we call them. Jesus, to their minds, filled with admiration for Him, fulfilled the old predictions; and the miraculous histories of the past were easily assimilated to Him. Elijah, Elisha, Joshua as well as Moses gave a source for the miraculous fancies that easily became realities. Was He not a prophet, too? Was He not a greater prophet than these? Could not Enoch's translation be transcended by the Nazarene?

Love is ever ready to ascribe high qualities to its object. Was He not most compassionate? Could He be less than the miracle-working representative of Jehovah of old? These simple-minded fishermen or peasants could easily ascribe to their beloved leader all that those of old had done. He was a marvelous person in their eyes, and their regrets and sympathy for Him in His martyrdom to truth were so intense that their fancies could readily be turned into realities. When these enthusiastic followers thought of Jesus and compared Him to the former great prophets of Israel, they imagined that He surely was equal to them and even surpassed them. They never saw through the haze of the past, hoary with age, and here He was living flesh and blood with a most winsome and appealing personality. The miracle-power of Elisha, the deliverance of Jonah from apparent death, the ascension of Enoch, were easily ascribed to Him. No man was like Him so far as their simple ex-

perience went, no man could have been greater in their estimation. Was He not a most reverent and devout follower of the God of the Old Testament heroes? In the indistinct outlines of their semi-deification He could be deified as well. The gospel writers saw Jesus against the background of the religious ideas with which their minds were saturated. Their consciousness was moulded by the same material that had shaped His ideas. He had imbibed freely of the sacred ideas of a religiously-minded people and felt Himself their embodiment. So His disciples arrayed Him in the heavenly robes of the devout Jewish mind when untouched by the sophistication of Pharisee and Sadducee. Thus they easily ascribed to Him mighty deeds and invested His birth with supernatural elements.

He was no ordinary person; His advent must needs have been extraordinary. Against this background and with this association, the simple minds of the common folks could invest His life with supernatural events until He came to mean the trapping of the heavenly.

He was no more after His death. What then but that He was elevated to paradise above. He was too good for this debased and sin-cursed world. Why not place Him in heaven in the pure and exalted atmosphere of the God of His race? He would be far away from a guilty world that did not appreciate Him and would be forever near the God of whom he had spoken in such loving and familiar terms. In other words the creative imagination so often in evidence among the less sophisticated was here at work making Him whom these people loved what in their loving enthusiasm they wanted Him to be and thought He should be. Their race was an incarnate hope anyhow. Long had they drunk of the Messianic hope. Here was one whom they could picture as fulfilling the heart yearning of an impassioned people.

They were dreamers as their kind is apt to be. They dreamed in terms of the hope of Israel. It was easy under these circumstances to turn dreams into realities. Thus when their thought took shape, they translated its dreams

into actual happenings. Their religious ideals under strong emotion surged through their consciousness, and realities became transformed. The shameful death was a glorification. The ideals took away the realities. Thus a lonely figure, albeit one of superb goodness and superlative genius, was made the Son of God. The son of Mary was made a royal person hedged about and invested with all the attributes of deity. The age was an uncritical one. The scientific spirit was not abroad. The imagination untrammeled did its work first of all, and these metaphysical speculations easily changed the peasant-born into the transcendent Son of God. So much for the naturalistic theory.

If the Christ that has just been considered were the only Christ that we are called upon to study the problem would not be so complex. The naturalistic explanation that has just been set forth might be accepted as the most likely way of accounting for the apotheosis of Jesus. This apotheosis being granted, all the facts of His concrete life on earth can be resolved into this picture. Imaginative reminiscence could be the premise upon which the whole account of His life is based. Creative thought has done its work and Jesus of the Galilean hills has become the incarnate Christ. This is not, however, the whole story. There is another Christ that cannot be the product of a colored imagination dealing with wonderfully impressive past events in which He had a personal part.

This other Christ is the one who is known in the world's history.

If our only viewpoint were that of the gospel description we might form an opinion concerning Jesus that would explain all that is known of Him in a psychological way. But our Christ is the Christ who fills history's pages. The origin of Jesus, His deeds and His demise as set forth in the synoptic account are just those things that biography deals with, and at the hands of loving biographers a picture such as is presented could readily emerge. But this other Christly figure cannot be understood in such a way. The

current of the world's history has been changed by the peasant of Galilee.

For better or worse, as the admirer or adverse critic may decide, there is the amazing fact that around this Person the great events of history are seen to be marshalled. Great movements have been initiated by Him, or in His name. Otherwise unexplainable changes have taken place. Events that are of far-reaching significance have been brought into being because of Him. In His name untold thousands have counted not their lives dear unto them, but have yielded up their lives in martyrdom, even by most horrible means, rather than to deny Him. Countless millions have seen in Him the true ideals of life and have sought patiently and faithfully to be like Him. Untold multitudes century after century have closed their eyes in death without fear because of a faith in what it seemed to them He could do for them. Kings have lowered their crowns at His name and have done Him honor. Men have sacrificed fortunes again and again in order to be true to His name. Others have given up their wealth without stint to further His cause. Armies have marched in His name across the centuries. In other words history is incapable of being understood if the name of Christ be left out.

Can it be then that this Person is only the creation of emotion-stirred simple folks of Galilee? The Christ of the gospels and the Christ of history interpenetrate and form an indissoluble whole. The One whom the gospels set forth has become the loved and honored Saviour of the world. If the Christ of the theological-metaphysical conception is an apotheosis of the Jesus of lonely though charming personality, then it becomes true that the apotheosis has moved men and reconstructed the society of the great Western world in no lesser degree than an actual divine Person could have done. To make the Christ of transcendent belief only the idealization of a Galilean religious-minded peasant is to make the unreal the ground of the real; or to make that which has no power, except that flowing from the admiration of a beautiful character, to be the cause of the most

powerful currents that have changed the whole tide of history. The fanciful does more than the actual. Dreams become more significant than sober reality. Fiction is more enduring than truth. The answer to such supposition is obvious to any sane thinker. Jesus of Nazareth is the Divine Redeemer, the Master of the hearts of men, the only begotten Son of God.

Social Rights and Baptist History

I

By the Editor

FOR four hundred years the people of our Baptist faith —holding one name or another, but agreeing with remarkable unanimity in their convictions and polity—have contended for certain important truths with heroic devotion. They have been world-teachers in many matters of elemental truth. We rejoice in the record of their battles for the rights of the conscience, the privilege of unhampered worship, and the right of every individual church to live a free and unfettered existence. Strictly speaking, their contentions in this matter have been protests in behalf of simple justice in matters pertaining to religion and to spiritual faith.

The whole great struggle has, however, had a tremendous effect in every other realm of human action. Civil and political liberty and the modern idea of democratic government have been outgrowths of the religious struggle. That is to say, the conceptions of the right to social justice and social liberty are the natural corollary to the Baptist proposition, originally set forth in terms of the religious consciousness.

The social implications and results of the working out of the Baptist principle have not been very clearly seen; and altogether too little attention has been given to them. They have nevertheless been present in vital fashion, and at times have been effectively operative. In general it may be said that the social and political conceptions are so interrelated that what applies to the latter may be applied with almost equal force to the former, although such application has hitherto seldom been made. More specifically, it appears that in many instances in the course of Baptist history the social application of the precious principle of freedom has been definitely made by groups of Baptist be-

lievers. It is my purpose to examine the Baptist position in its social relations, and then to consider some of the cases wherein the doctrine has been put into vigorous action.

I

Consider the Baptist *Position.* It has always involved the principle of human rights. Dr. John Withrow, who was pastor of the Park Street Congregational church in Boston, once said that the Baptists are nearer to the simple and plain and practical teachings of the Gospel of God as revealed in the New Testament, than any other denomination. It is clear from a study of their history that they grasp the truth of three elementary principles.

The primary object of New Testament teaching is redemptive, not alleviative nor reformatory nor philanthropic. The kingdom of God is not a matter of institutions, but of individuals. All work for society must be based upon the service of individuals who have themselves been regenerated by the Spirit of the living God.

The Gospel sets forth no specific economic program. It appeals through redeemed men to men in need of redemption. Its mandates are: Help your brother in every part of his life,—body, mind, soul. To supply his need is your opportunity, your task and your privilege. Bring your brother into fellowship with Jesus Christ. Stand against the existing order of things, so far as it is evil and sinful, so far as it interferes with the living of a free and right life. So from the beginning of Baptist history, kings and governments have been petitioned with reference to outrages and abuses.

The Gospel never views the individual in isolation. It does not aim to create a Robinson Crusoe or a Simon Stilites, but a William Booth. The Baptists of England, with others, were called "Separatists," not because they separated themselves from the people, for they wrought always in behalf of the people; but because they separated themselves from the evils and corruptions, both social and

religious, which were due to the rule of the State Church, and vigorously protested against these.

From consideration of these three principles, it will be clear that the Baptist does not believe that the Gospel ends in getting a man saved and sending him to heaven; but rather that it aims to make each saved soul a social nucleus. It looks toward that social justice which the Law and the Prophets demanded. Thus it becomes a Gospel of social rights and social redemption.

Christ's credentials, sent to John, affirmed a Gospel of social rights and social redemption. Christ's announcement of His mission in the synagogue at Nazareth emphasized social rights and social redemption. Christ's preaching in the Sermon on the Mount stated those principles which affirmed social rights and social redemption. Christ's instructions to His disciples outlined a program of social rights and social redemption. Christ's condemnations of the religious teachers of the time were a negative proclamation of social rights and social redemption. Christ's description of the Last Judgment pictures the results of an obedient discipleship, in an effort to secure social rights and social redemption.

This Social Gospel grows out of, and is part of, the Gospel of Individual Redemption. All social rights grow out of personal rights. The Church is the social organization of religion. The whole great contest of our Baptist fathers for religious freedom, for liberty of conscience, and for the independence of every local church, was a plea for inherent personal rights. The social effects of this contest have been world-wide in their range of influence.

Baptists have always been fighters for the eternal rights of the Person, for the individual sanctity of the human unit, the personal self. "Every man has a right to himself" is a good old-fashioned Baptist maxim. All social wrongs are an offence against personality. All injustices in the industrial world, all religious tyrannies, all evil conditions sanctioned by law, tend to the enslavement of personality, and are therefore to be forever resisted.

In studying the history of our faith and of our folk, four facts emerge:

No body of religious people has had less opportunity to right social wrongs on a large scale through process of legislation.

No body of people has shown a more undeviating and unanimous sympathy with human wrongs and evils.

No body of people has sought so steadily and stedfastly to incarnate the Christian principles of social life.

Although their protests and their influence have been indirect and permeative rather than open and dramatic, no body of people has achieved a more magnificent result in liberating those principles which have secured the rights of the oppressed.

II

Consider the Baptist *Spirit.* It has always favored human rights. The Baptist spirit, through all the yesterdays of its history, has been the spirit of freedom and fair play. It is not possible to trace any outward historic line of development between the Waldensians and other similar groups and the various Anabaptist bodies of a later time, nor between those scattered bodies and the Baptists of England and America. But the inner development is clear as sunlight, and it is a development in the interest of personal and social rights.

They repudiated the compulsory baptism of unconscious infants. They founded their faith directly and firmly upon the Scriptures. They contended without ceasing for liberty of conscience and of worship. They advocated the spirituality and independency of each local church. They sought to reproduce the simplicity and beauty of primitive Christianity. Because of these five principles we may claim them as our spiritual progenitors.

By their insistence upon these principles they asserted their sympathy with elemental human rights. They held firmly to the Word of God and the example of Jesus. They ordered their lives by the Book. They rejected all man-

made authority. They were responsive to the outer witness, the message of the Scriptures, and to the inner witness, the spirit of the living Christ. They were intensely sensitive to every social wrong, nobly responsive to every social appeal.

The battle for human liberty was a battle for human rights. It took four fours: The freedom of the individual soul and conscience; freedom in church relationship, giving a regenerate spiritual church; the freedom of each church from all authorities save that of Jesus Christ; freedom as between church and state.

Patiently, ceaselessly, they sought to win the spirit of Jesus. He was a child of the common people. He worked as a carpenter. He was weary, thirsty, footsore, many a time and oft. He had not where to lay His head. He had a passionate love for the downtrodden and unfortunate, and a divine desire for social justice. Jesus was the Great Emancipator!

So the Baptist spirit ever sought to identify itself with the Christ-spirit. He was poor and oppressed. He loved the poor and oppressed. They were poor and oppressed; so they loved the poor and oppressed. This Baptist spirit animated Balthazar Hubmaier and Hans Denck, and John Smyth, and Thomas Helwys, and Leonard Busher. Let us crown those Baptist heroes of the Cross as the leaders of the army of religious and social and civil liberty!

III

Consider the Baptist *Demand*. It has always emphasized human rights. Confucius said: "It is the destiny of man to perfect himself." But how? Jesus answers: "I am the truth. Ye shall know the truth, and the truth shall make you free!" Our distinctive Baptist life is grounded here. Baptists have sought the truth. They have lived the truth. They have challenged error and wrong with the word of truth, and the truth has made them free! From the beginning they have dared to voice their uncompromising cry: "Free the conscience! Free the soul in all its relations!

Free the church!" This challenge has reached to the ends of the earth.

The persistent and universal tendency of priests and overlords has been to domineer, to dictate, to force conformity. Against all these tendencies our Baptist fathers stood unashamed and unafraid. "We will not conform! We will not retract! We will not be fettered!" Their yea was yea, and their nay was nay. Times without number, in face of tyrannies and oppressions, they have uttered their everlasting "No!" and in defence of human rights their everlasting "Yes!" "Take my yoke upon you!" "Yea, Lord, and gladly, but I will bow my soul to no other!"

IV

The Baptist *Service* grows out of the Baptist spirit. It seeks to abolish all tyrannies, aristocracies, autocracies with the words of Jesus translated into terms of action: "I am among you as one that serves. If any man would be great among you let him be the servant of all."

The Baptists, during their changeful and exciting history, and until the last half century, have never sat in the Seats of the Mighty. They have never controlled the destinies of large groups or classes. They have not been so placed that they could, by direct action, counteract in powerful fashion the usurpation of exploiters and profiteers.

Culture, dignity, wealth, position and rights of every sort were claimed and held by the fortunate few, the ruling classes, in most of the countries of Europe up to 1789. Then came the dawn of the day of democracy. Until then the great masses of people lived dreary lives, under tyrannies, religious, social and political.

During this period the Waldensians of the Piedmontese valleys in the thirteenth century, the Dutch Baptists of the fifteenth century, the Swiss and German Baptists of the sixteenth century, and as well the Baptists of England and America in the seventeenth century, were living humble and persecuted lives, and bearing witness to the truth. They did their daily task of toil. They lived in prayer and fel-

lowship. They were "destitute, tormented, afflicted." Yet they were remarkable people. Saturated with the spirit of the Word of God, earnestly striving to reproduce the Christ-character, possessed by a perfect passion for truth and for liberty, their influence infinitely outran their humble sphere of activity. These our fathers became world-witnesses.

As one has said of them, they were "animated by a consciousness of a creative social mission and propelled by a powerful current of democratic feeling." Baptists have seldom been radicals in their theology, but they have always been radicals, as their Master was, in their attitude towards tyranny and oppression of every sort. The Catholics were reactionary, the Lutherans moderate, but the Baptists were radicals. So in England, the Anglicans were reactionaries, the Puritans moderates, the Baptists radicals. So in New England the Puritans became reactionaries, the Pilgrims moderates, while Roger Williams and Obadiah Holmes and Henry Dunster and John Myles and Thomas Gould were radicals. The emphasis of elemental Baptist principles has always produced unrest and disturbance. "I come not to send peace but a sword."

The Peasants' War was an interesting insurrection. It took place in 1525. It originated in conditions similar in some respects to those of today in America. A new merchant class had arisen and gained great political power and alliance with the church. This class included capitalists, corporations, syndicates.

There were four orders of robbers plundering the people —the nobles, the priests, the politicians or lawyers, and the merchants and monopolists. Of these the robber-knights were the most inoffensive, while the politicians and the profiteers were the most dangerous. Prices of commodities were forced up to enormous figures; rates of interest were increased and many of the new merchant class made fortunes. I suppose that politicians and profiteers were careful to explain that the increase of prices was due to the law of supply and demand, and the determination of the poor people to buy luxuries; but I do not know. I do know that

the people dreamed of some superman who should deliver them. But the politicians and profiteers laughed at them! They personalized him successively in the Emperor Sigismund, the Emperor Frederick III and the Emperor Maximilian, but their dreams died and their expectations failed. Finally they resolved to wear the iron collar no longer.

The rebellion that followed set forth its demands in the form of twelve Articles, asking that tithes be abolished, that interest should not be higher than 5% (instead of 40 and 50); that waters, woods and game should be free; that lordly oppression should be abolished and justice and right should rule. They based all their demands directly on the Scriptures. The demands were denied, the cause was crushed, wholesale butcheries of the peasants ensued. The following facts were noteworthy:

Luther and his associates for a time took neutral ground. Then they turned against the peasants and worked to overthrow them. "Strike them all," said Luther. In his manifesto, entitled *"Against the Murderous and Thievish Bands of Peasants,"* he said: "Crush them, strangle them and pierce them in secret places and in the sight of men, even as one would strike a mad dog." This attitude resulted in a breach between the peasant and artisan classes and the State Church, and in the solidifying of the ties which bound the Church to the nobles and the capitalists.

The Anabaptists sympathized with the oppressed classes, and some of them were actively engaged in the revolution. Hubmaier, greatest of the Anabaptists, was accused of being the author of the Twelve Articles of Demand, and this was one of the counts in the indictment against him when he was tortured and burned. From this time forward the Anabaptists were openly on the side of social justice and the rights of the people. In a sense this alignment, thus emphasized, of the State Church with the autocrats, and of the Anabaptists with the people, continued for centuries, and in various countries.

The original abuses persisted. The monopolies and the profiteering merchant princes increased the rates of inter-

est on money advanced. The cost of living still rose steadily. The lower nobility, unable to meet the exactions, were practically forced out of existence as a class.

The Anabaptists were sympathizers with the oppressed. The Swiss Baptists gave the revolting peasants their strong moral support, though they kept their sword sheathed for conscience' sake. "They relied upon the spirit and morals of the Gospel to enlighten the souls of the people, believing that this would work out their social liberties also." They were by no means lacking, however, in active measures of protest. They urged Zwingli to incorporate in his revolutionary religious ideas such social changes as seemed to be demanded by Holy Writ. Zwingli did not see eye to eye with the radicals. He sought to check their extreme tendencies by gentle remonstrances. This gentleness was like oil on troubled waters; after a brief season the waves were more turbulent than before. Zwingli was obliged to choose between the wealthy burghers and the fiery Anabaptist saints. He chose the easier way, so he and his moderate reformers took one course, the radicals another.

In the further disturbances which occurred in Switzerland the questions of infant baptism and the alliance of Church and State were the chief points at issue in public discussion. In the background, however, was always the question of social rights and duties. At that period the "main thought" of the Baptists, we are told, "was to reproduce in their own lives what seemed to them to be the beliefs, usages and social practices of the primitive Christians." As Principal Lindsay has said: "Anabaptism . . . had a distinct relation to two different streams of medieval life, the one social and the other religious." Their exercise of fraternity and charity, their pure lives and simple methods of living, their abundant kindliness, showed forth the image of Christ.

In Moravia the Anabaptist communities had each a single treasury, out of which all were supported. They practised a form of communism. They sent all their children to school and taught every child a trade. They prospered marvelously

and so were laden with taxes. Still they prospered. Their honesty, thrift, spirit of mutual helpfulness and abundance made Moravia a promised land, flowing with milk and honey. So their pinched and persecuted brethren came flocking to them from other lands, for bread and liberty. Sixteen hundred Baptists from Switzerland and Bavaria sought refuge with them in a single year; they were provided with food, clothes, shelter and schools. In spite of intermittent persecutions they had increased in 1618 to seventy thousand. Then they were slaughtered in great numbers, much of their property was seized and the remnant of them ordered to leave the country, by a decree of King Ferdinand. But so faithful, so fearless, so statesmanlike was the demand of their leader, Huter, for human rights, that their kingly persecutor revoked his cruel decree, a thing scarcely known before in history.

The aim of the Moravians, as of the Swiss Baptists, was to restore apostolic Christianity by molding simple societies of godly men and women after the model and ideal of Christ. Their idea was for the state to protect its people as citizens, without regard to their religious opinions, allowing every man to live his own life, and every community to work out its own social destiny. This was the highest doctrine in the scale of human rights. Grant this, and you open wide the gates to social prosperity.

In Holland the Baptists achieved a most honorable reputation as public-spirited and fair-minded men. Industry and frugality characterized their private lives and trade relations . A Dutch historian has said that "it was not possible to find better citizens." They brought into the treasury thousands every year and never took out a penny as officials. They persistently demanded the rights of citizenship and these were at last granted by William, Prince of Orange. They at once showed their gratitude by making large contributions to his cause, when he sought to throw off the hated yoke of Spain.

Wherever the Anabaptists went they were known for their interest in social conditions and their advocacy of so-

cial rights. Such interest and advocacy were of course not modern, scientific or elaborately organized; but their pressure was felt far and near. These people were filled with a spirit of benevolence that constantly bore rich fruit in good deeds. They passively resisted all efforts at local autocratic control. They ministered constantly to the hungry, the sick, the needy and those in prison, eagerly following the example of their Master.

The entire Anabaptist movement was a protest against exploitation—the exploitation of the people by the church and by those with whom the church was in league; by the princes and by the capitalists. It was a protest against both religious and social exploitation.

The whole autocratic system of the Church was hateful to them. The Church had built up a vast scheme of rents and profits; the Baptists condemned rents and profits. The clergy enjoyed benefices, exemptions and privileges; the Baptists even contended that their preachers should receive no stated salaries, but should depend on the free offerings of the people. The Church was elaborate in its ceremonies; it possessed great wealth; it was proud, domineering and despotic. The Baptists sought "simplicity, sincerity, honesty and fraterity." Some of them even refused any government office, for fear they might become instruments of cruelty and injustice. Nearly all of the Anabaptist groups refused to take oaths, opposed warfare and the exercise of force, and denounced capital punishment.

These men were pioneers and pathfinders. In their efforts for freedom of the church, freedom of conscience, freedom of speech, freedom of thought, they prepared the way for modern science, modern democracy and modern social renovation. In every conceivable way our Baptist forbears made the strongest possible protest against "a selfish and exploiting social order and made an heroic effort to live a truly human and fraternal life." Their churches were the strategic key to the situation, for the emancipation of the people and the transformation of the social order.

(To Be Concluded.)

Reviews of Recent Books

STUDIES IN COLOSSIANS. By E. Y. Mullins. Baptist Sunday School Board, Nashville, Tenn., 1935. 118 pages.

The Sunday School Board of the Southern Baptist Convention continues its great ministry to the churches, and to all followers of Christ, by publishing in handy book form various treatises on the Word of God and the work of the church. Now they have brought out an attractive edition of the late Dr. E. Y. Mullins' most valuable commentary on Colossians. Questions for discussions, added at the end of each chapter, bring this volume into ready use in leadership training classes.

The commentary itself is in every respect a worthy effort to interpret this great Epistle. The work is divided into nine chapters. At the end of the introductory chapter there is printed a full outline of the Epistle that is worth the price of the book. Dr. Mullins saw deeply into God's truth; and he possessed the happy faculty of being able to state profound truth in clear, readable language. Pastors, teachers and other students of the Scriptures will find a rich treasure in this little book.

W. W. A.

STUDIES IN EPHESIANS. By E. Y. Mullins. Baptist Sunday School Board, Nashville, Tenn., 1935. 144 pages.

This is a companion volume to the one on Colossians. It differs little in structure. The outline is divided, the appropriate part appearing at the head of each of the nine chapters. As to worth, this book is on a par with the volume on Colossians.

W. W. A.

INTO ALL THE WORLD. By John D. Freeman and Arthur J. Brown. Baptist Sunday School Board, Nahville, Tenn., 1935. 106 pages.

This is another volume in the study course series of the Sunday School Board. Dr. John D. Freeman, Executive Secretary of the Tennessee Baptist Convention, has amended and edited under this title Dr. Arthur J. Brown's work, *The Why and How of Foreign Missions*. Writing in the conviction that the "mission enterprise is not an experiment, it is an urgent and imperative obligation," the author leads the readers into all the essentials of personal equipment of heart and mind and of organization and organized effort needed in bearing the evangel to a sinning and dying world. If God's people could get the message of this book and act upon it, soon we would begin to enjoy the desired relief from doctrinal and organizational difficulties. Any pastor who introduces his people to this book will serve well both his people, his church and the Kingdom.

W. W. A.

OLD TESTAMENT BIOGRAPHIES. By H. W. Tribble, John L. Hill and Kyle M. Yates. Sunday School Board, Nashville, Tenn., 1935. 332 pages. 75c.

The contents of this book have appeared in three separate volumes: *From Adam to Moses,* Tribble; *From Joshua to David,* Hill; *From Solomon to Malachi,* Yates. These separate books have been reviewed in previous issues of this publication and need not be repeated. This combination gives us in one attractive volume these illuminating and inspiring treatises on all the leading characters of the entire Old Testament. This arrangement will open for this work a larger place of service in homes, training classes and schools.

W. W. A.

THE UNKNOWN QUANTITY. By Hermann Broch. New York: The Viking Press. $2.50.

A modern novel of 50,000 words. The author occupies a distinguished place in present-day German literature. Being of a philosophical and scientific turn of mind, he gave up a profitable business at the age of forty-six to devote his entire time to writing. One quickly recognizes his views of current conditions in this rather difficult, though beautiful novel.

It is a story of the rapid rise of Richard Hiech from obscurity to a commanding place in the university. It opens with a graphic description of the laboratory and moves

on with increasing interest to the heart of the world in which the author lives and toils. His absolute devotion to mathematics and astronomy preclude any interest in the external world. The cares, burdens and tragedies of the day do not pull at his heart-strings. His brilliant mind and dogged determination carry him onward and upward with irresistible force. In later life he recognizes his narrow escape from real happiness here, and through intelligent and painstaking care finds his normal relation not only to his profession, but to his world as well. He artfully conceals the inner struggles between the influences and ideals of his youth and the saner and more mature judgment of later years; but though the conflicts between these forces are not seen, the results are made clear.

The story of the hero from unpromising conditions to a place of unusual power and influence is like a diamond coming out of the rough. The reader will find this novel clean and stimulating. It is a success story. H. W. B.

THE BIBLE AND THE BIBLE SCHOOL. By J. B. Weatherspoon and G. S. Dobbins. Broadman Press. Nashville. 1935. $.75.

The Sunday School Board of the Southern Baptist Convention has rendered a great service to the churches and offered a practical stimulating influence to the cause of leadership training by its new series of combination texts. From two to three of the former teacher training texts have been combined into full sized books of from 272 to 335 pages and offered at seventy-five cents in cloth binding.

The Bible and the Bible School is an excellent book for the church school teacher who is just beginning to catch the vision of preparation for service. Its view of the Bible is simple yet comprehensive; scholarly yet inspiring. The Bible is shown to be essentially religious in its message, even in the historical portions, and only as this fact is understood can it be rightly comprehended. An analysis of the Bible which compares it to a library of sacred literature is presented which is suggestive and helpful.

In Part II of the book, the *Bible School* is considered. Since the entire discussion is undertaken from the viewpoint of the teacher and much of the material based upon her relationship to the school, this presentation is less technical and should prove more interesting to the average teacher than most books on the subject. A feature of the book is its blackboard outlines which occur at the close of each chapter. D. R. G.

HEARTS AT ATTENTION. By John Francis Hagen, B.A. Fleming H. Revell Company. $1.50.

The author is chaplain to the New York Military Academy, Cornwall-on-Hudson, N. Y. He feels the necessity of character building in young men; and so he seeks in this book of seventeen chapters to set a high standard of life for young people. He draws upon the history of prominent men for much of his material. His writing shows a real concern for men and their welfare. The things presented are exceedingly practical, and the book will be helpful to one who wishes to be true and useful.

J. A. M.

CREATIVE LEARNING. By J. M. Price and J. L. Corzine. Broadman Press. Nashville. 1935. $.75.

This is another of the new combination texts. In Part I, "Personal Factors in Character Building" are discussed. The classification of the material found in each chapter makes the book readable and easily comprehended. Although the author quotes freely from other sources, the quotations are so thoroughly assimilated within his own material that they add to rather than detract from the unity of the presentation. The discussion does not stop at the theoretical statement of principles but makes applications in terms of actual problems to be met by the church school teacher.

In Part II, *Looking at Learning,* the psychological principles underlying the learning process are considered. The author takes the position that learning takes place only as there is activity on the part of the learner. The teacher's attitude, therefore, must be one of seeking to help develop life and character rather than merely to impart information. An extended bibliography is given which will be found helpful by the teacher who wishes to continue her study of the subject and enlarge her point of view.

D. R. G.

BOY DAYS AND BOY WAYS. By Frank H. Cheley. Judson Press. $1.00.

The author of *The Job of Being a Dad* presents fifteen unique stories about boys of different temperament and character. Most of the boys discussed have been campers

with the author at the famous Cheley Camps. The author sketches the personality of each boy in the form of a psychograph; giving his characteristics, peculiarities, problems, background, etc. He then analyzes the personality, points out the problem or conflict, and tells how he helped the boy to overcome the difficulty.

The book is in reality a study of the psychology of adolescence presented in the form of case studies. The cases discussed are characteristic of the more common problems of the adolescent boy. The author knows boys and problems. He knows how to help boys solve their problems. Parents and teachers should read this book. D. R. G.

SOCIAL AND RELIGIOUS PROBLEMS OF YOUNG PEOPLE. By Sidney A. Weston and S. Ralph Harlow. New York. 1935. The Abingdon Press. $1.75.

This is a handbook for use as a basis for discussion in such groups as young people's church organizations, college discussion groups, women's clubs, Y. W. C. A. and Y. M. C. A. groups. The authors give as their aim (1) to help young people think through the problems of life and attain some measure of conviction, and (2) to show them how to lead others in their search for truth and right social action. The method used is that of the problem case study.

Doctor Weston is the author of Part I, dealing with social problems; Doctor Harlow is the author of Part II, which is concerned with Religious Problems.

In our opinion Part I is the stronger section. It attempts to present typical discussion groups, with the contributions by several young people, on the following subjects: Why Be Good? Is It Right to Lie? Conflicts of Loyalties, Social Conventions and Sanctions, Young People's Relationships, The Beverage Use of Alcoholic Liquors, Leisure Time and Recreation, The Good Citizen, War or World Brotherhood, Other Races and Nations.

The method used in both parts is that of the modern unit division of subject-matter and material. In each case there is first a statement of the problem, second, an analysis of the problem, third, the objective, and fourth, the discussion. Each chapter concludes with a section on source material.

Part II on religious problems is, from our point of view, very unsatisfactory. While it purports to represent a complete discussion of each religious problem it is nothing more than a parading of Dr. Harlow's liberal views in the guise of a precocious leader of a young people's group. That the leader is Dr. Harlow himself is amply proved by his frequent reference to events in the author's life. Furthermore it is quite evident from the beginning that the conservative side of each problem is not to be presented. Not one of the six people in the group is a conservative by their own admissions. (See page 166.) It is to be expected, therefore, that the conclusions would be liberal and humanistic.

It is the profound conviction of your Reviewer, after leading many discussion groups in college, seminary and at conventions, that very few, if any young people are led to a deep religious experience as the result of such a method. If the method is used among Christians, with a wise and reverent leader, it has its value, but among non-Christians and in mixed groups it invariably leads to argument and irreligion. Furthermore, it is our conviction that after a real Christian experience of conversion problems have a way of vanishing into thin air. C. H. M.

THE BAPTIST FAITH. By E. Y. Mullins, D.D., LL.D., and H. W. Tribble, Th.D., D.D. Sunday School Board, Nashville, Tenn.

A very valuable book, concise but complete, well suited as a study book for young people in our Baptist churches. While it strongly sets forth the particular things for which Baptists live, yet there is no intolerance in any one of its chapters. It is a very positive setting forth of our Baptist Faith. None who read and study it will lose their fraternity for other denominations. J. A. M.

THE CROSS OF CHRIST. By James H. Todd. Chicago. The Bible Institute Colportage Association. 20 cents. Paper.

The Moody Colportage Library has for many years presented worth-while books by well-known writers, authors who are specialists in their field. These have been uniform in size and at a price within the reach of all.

This is the latest of that series, and is the fourth by this author. It deals with the Death of Christ for sinners *"according to the Scriptures"* and from the vicarious and substitutionary viewpoint. It bases an argument on propitiation as the only explanation

of the Cross. This little work is at once rational and readable. Rational, because it is reasonable in its treatment, yet does not give quarter to what one calls "the intellectual stupidity of atheism" in pulpit or out of it. There is an honest grappling with the mighty, mystic movement in the heart of God that demanded the Cross and originated the plan of God to save sinners. It is also readable, because the writer escapes the pitfalls of so many who repeat hackneyed phrases, and involved sentences. It is right to the point, tersely put and freshly treated. This admirable treatise will be valuable to busy pastors who desire to put into the hands of new converts a discussion that will strengthen at the threshold of Christian life and service. It will also prove refreshing reading for the mature Christian soul. A. E. H.

THE SUPREME TEST. Twelve Sermons, compiled by Alfred L. Murray. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. $1.00.

The Editor, who has had a varied and successful experience as pastor and religious publicist, has brought together in this volume a group of sermons by wide-awake consecrated preachers. They represent both the North and the South, both distinguished veterans and talented men of younger years. They are representative also in the fact that while three are Presbyterians, two (including the Editor) are Baptists, two are Reformed, one is Christian Reformed, one is a Lutheran, one a Congregationalist, and one a Methodist. There are no Unitarians and no "Modernists," for the evident object of the book is to present a strong array of evangelical and evangelistic messages. They do not aim to be either profound or erudite; but they are wholesomely spiritual, heart-searching and practical. Every one of them breathes a spirit of affectionate interest in human need and a noble regard and sympathy for that high endeavor and holy purpose which are distinguishing marks of the sincere and seeking soul. Mr. Murray has shown excellent judgment in his choice of men to contribute these lively and powerful appeals. The book is altogether a fine piece of work. A. DE B.

MAKING THE WORLD CHRISTIAN. By P. E. Burroughs, Arthur J. Brown and John D. Freeman. Sunday School Board, Nashville, 75c.

The purpose of this volume of 325 pages is to "Evangelize, Stewardize and Missionize." The book is divided into three parts. Part one: "How to Win to Christ," is a series of studies including a course on practical Evangelism dealing with the use of the Bible, excuses, difficulties, the Sunday School, with a large and excellent amount of illustration. Part two follows with the question of stewardship as a Grace, giving a fine array of the methods and motives in giving. The writer's argument for the one-tenth is convincing, but his treatment of the nine-tenths is equally strong. When we come to part three we begin to feel the cumulative effect of the previous chapters on Evangelism and Stewardship. This last section of the book answers many of the common questions that are being raised and discussed in our churches concerning the Boards, our Missionaries on the field, and the distribution and use of the contributions of the churches. For those who wish to go further in their study of the subjects contained in this volume, excellent bibliographies are given.

Pastors would de well to read and distribute this volume among officers and members of their churches, both young and old. B. T. L.

STUDIES IN ROMANS. By B. H. Carroll, D.D. Sunday School Board, Southern Baptist Convention, Nashville, Tenn.

Dr. Carroll was a great preacher, educator and writer. He gave the world an interpretation of the entire English Bible, in twelve volumes. Both the editor and publisher of these works consented to permit Dr. P. E. Burroughs, Educational Secretary of the Sunday School Board, to make use of Dr. Carroll's treatise on Romans in the Study Course for Sunday School workers. The present volume is a condensation and adaptation of Dr. Carroll's volume.

The present volume is divided into nine chapters, with copious questions for review and further discussion, at the end of each chapter. The book has two outstanding values: a clear, comprehensive presentation of the basic, permanent message of Romans; and the arrangement of the material in a logical and detailed analysis that is exceedingly helpful in the study of Romans. The outline, the argument of Romans stands out in every paragraph, the comments and explanations having been reduced to a minimum. This makes the book a first rate aid to a right interpretation of Romans.

One could wish that two changes had been made in this treatise. One concerns itself with the meaning of chapter five. Our author gathers it up in this heading:

The Gospel Plan of Salvation. Surely that is not the central idea in chapter five. The second suggestion has reference to chapters 12-16. These five chapters constitute nearly one third of Romans. It has been said that if Paul had stopped at the end of chapter eight or eleven, this still would be the greatest of Paul's Epistles. But Paul did not stop until he finished his message. The foundation material is contained in eleven chapters; the structure to be built on that foundation is presented in the last five chapters. The worth of the eleven chapters is determined by what they lead to. Too often they lead primarily to a presentation of the facts and glories of the doctrines in chapters 1-11, with all too little attention to the capstone of it all. The treatise now under review falls into the usual error; eight chapters are devoted to two thirds of Romans, and one chapter to the last third. This one chapter, twelve pages, is an excellent outline—but it is all too brief, if one wants to be fair to Paul and his message. Some good day we will have the nerve to marry doctrine and practice, as Paul did in Romans. W. W. A.

THE B. A. U. MANUAL. By J. E. Lambdin. Sunday School Board, Nashville, Tenn.

This volume is one of the ten courses that constitute the B. A. U. Study courses of the Southern Baptist Convention. The contents proper are divided into eight chapters, with abundant questions for review and class discussion.

Southern Baptists for a generation have been majoring in training their Christian young people. This work was embodied in the B. Y. P. U. During the decade 1920-1930, the churches of the South began spontaneously to segregate their older members for training purposes. In 1929 an appropriate name was given to this type of work: The Baptist Adult Union.

As the Union and work took shape, naturally a technique was required and evolved. This technique is presented in this volume of principles and methods for the B. A. U. It is an excellent work. The author is Secretary and Editor of the Baptist Training Union Department of the Baptist Sunday School Board. A specialist in young peoples' work for two decades, Mr. Lambdin has mastered this field. A new day would begin in any church that equips its adult members after the fashion set forth in this Manual. W. W. A.

THE ORIGIN OF RELIGION. By Samuel M. Zwemer. Nashville: The Cokesbury Press. $2.00.

Dr. Zwemer is a leader, and is acknowledged as a master in the important field which he here explores for the benefit of his readers. Many volumes have been written on the subject, some from the deistic, some from the theistic, some from the definitely Christian point of view. To our mind this book is the ablest that has yet been given to the world on the question of the Origin of Religion. Every chapter exhibits a clear and forceful style and is illustrated in an illuminating fashion. The author is well versed in the researches and results of archæology and anthropology, and his method is thoroughly scientific. The chief thesis of the work is that religion has its origins in revelation rather than in any mere evolutionary process. He deals powerfully and exhaustively with the three major problems of the origin of the ideas of God, the world and the future state. After all, these three problems, God, the World and Immortality, which include the distinctive problem of man, are the foundations of both theology and philosophy. At the very outset the author affirms that on two points at least all Scripture and all accredited science are in agreement; on the conception of the unity of mankind, and on the conception of the essentially religious nature of man. New proofs of the truth of these two principles are constantly emerging, especially in the realm of anthropology.

Dr. Zwemer would, we believe, agree with Dr. Huizenga of the University of Utrecht, that "the evolutionary theory has been a liability and not an asset in the scientific treatment of the history of civilization;" and he sets forth the evidences of this handicap in relation to the present subject by means of his discussions of the origins of prayer, sacrifice, fire-worship, family life, mother-love, primitive ethics in general, and such moral sanctions as are involved in the belief in a future life. In addition to this critical and negative presentation, however, there appears in all parts of this volume a closely-argued and very convincing presentation of the Christian and evangelical position, to the effect that the monotheistic current which runs its course beneath the surface of all religions is not only the source of the total ethical experience and otherworldly beliefs of mankind; but is also determined primarily by a direct revelation from God to man. Calvin's view that in every man there is a seed of reli-

gious truth and an ineradicable consciousness of God is remarkably confirmed by the most recent studies in anthropology and the history of religion. From this and other sources the author draws his conclusion that the origin of the idea of God is not due to magic, fetichism, monism, animism, or any process of human evolution, but to God Himself, the Creator of man and his Redeemer.

In considering the origin of the idea of immortality the author asserts that "a social gospel without an otherworldly message will not attract or win even the most primitive races. The missionary enterprise, in its aim and endeavor, is not "of the earth earthy," but bright with the glory of the heavenly world. The eternal hope and demand of the human soul for an immortal life are only satisfied, but they are fully satisfied, by the Gospel of the Resurrection. The three problems of anthropology which evolution can never solve, but which Christianity triumphantly explains and answers are those of the origin of sin and the dawn of conscience, the insistent and profound desire for immortality, and the appearance on earth of a Sinless One who wrought redemption from sin by His Cross and "brought life and immortality to light" through His Resurrection.

Scientific method, clear-visioned apprehension of ultimate truth, a vigorous and satisfying marshalling of facts and arguments, and a reverent regard for the vital messages of the Divine revelation, characterize this notable book in its every part. It should be read and pondered by every virile and wide-awake youth, who is eager to understand and estimate aright the origin, meaning and truth of basic religious ideas. A. DEB.

CAN GOD—? By Edwin Orr. Grand Rapids: Zondervan Publishing House. 50 cents.

This is one of the already famous books by Mr. Orr on "Ten Thousand Miles of Miracle." The present volume deals with Britain, and thirty thousand copies have thus far been sold. Other volumes are devoted to the description of "the miracle" in Moscow and Palestine.

The zeal and spiritual achievements of the young man who has written these books are well described as "an amazing experience of Divine Providence." In the midst of the depressing and antagonistic conditions which the churches of Jesus Christ are everywhere facing today, especially in their efforts at evangelization, the vital testimony of this book is a source of hope and encouragement beyond measure. The question that forms the title is answered in a victorious affirmative in these pages. The words of the author express the eager and overwhelming desire for a spiritual awakening in the Church and throughout the world. The account of his "adventures" as he calls them, in Ireland, Scotland, Wales, the West country, the Midlands and the Eastern countries of England, reads like a modern appendix to the Book of Acts.

Mr. Orr is the honorary travelling Secretary of the Revival Fellowship, which originated in Ireland two years ago, and which aims to coöperate with God for a world-wide awakening. This radiant story of wonderful conversions and present-day pentecostal seasons of blessing, under the guidance of the Holy Spirit, is an assurance that "God Can," that Evangelism still has its trophies, its glories, and its full promise of mighty conquering power. A most heartening and blessed book. A. DEB.

PLEADING WITH MEN. By Adam W. Burnett, D.D. New York: Fleming H. Revell Co. $1.50.

The author is minister of Westbourne Church, Glasgow, and the book consists of the Warrack Lectures on Preaching for 1935. Such subjects as Christian fellowship, the service of worship and its inner meaning, the observance of prayer in its threefold significance of invocation, confession and intercession, are considered thoughtfully; while the remainder of the book takes account of the sermon, in its preparation, construction, writing and delivery. The matter of sermon-making and sermon-speaking has been treated by so many lecturers, ancient and modern, that there remains little more to be said. The present brief discussion is chiefly interesting because the personality of the author enters so delightfully into the words that he has written, and because he uses homely and expressive phrases, even quoting "Americanisms" here and there. This is an excellent guide book for the youthful preacher. A. DEB.

A GOD-CENTERED FAITH. By H. Thomson Kerr. New York: Fleming H. Revell. $1.75.

The author is pastor of Shadyside Presbyterian Church, Pittsburgh, Pennsylvania. He is one of the truly great preachers of our day. His many published works, particularly his Children's Sermons, have made him widely known and loved. Dr. Kerr

gave these lectures at Princeton Theological Seminary, 1935, under the L. P. Stone Foundation. The author's purpose is best stated in his own words: "These lectures are an attempt to face up to the question of God's sovereignty as revealed in the Evangel of Jesus, and as interpreted and revealed in the Presbyterian and Reformed faith. The question men are asking to-day is the old question which deals with God and His place in the world. Does God care? Is there purpose in history? Has life a meaning? . . . Can we say with Robert Browning that we are 'very sure of God'?"

The five lectures are entitled: The Evangelical Experience; God: The Eternal Reality; The Church of the Living God; The Worship of the Reformed Churches; Sovereignty and Social Justice.

The Reformers were theologians, in the true sense. They came into a new, rich, full experience of God's grace, and this new experience created a new, rich theology. "They were first lovers and then thinkers. They were Christians first, and then theologians." The theology of the grace of God must now vindicate itself over the claims of Humanism, Mysticism and Sacramentalism. The rediscovery of the reality of God, so tragically obscured in modern life, full consecration to the true church, the church universal and above sects, heresy and schisms, and a true worship of God, a worship that springs spontaneously out of experience, like that of the Reformers—these are basic elements in a God-Centered Faith.

It is a pity that every leader of men, particularly ministers, cannot be compelled to think through the chapter on Sovereignty and Social Justice. The Reformers were themselves as devoted to social progress as are we moderns. Only they began with God's sovereignty. "God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth." Thus Calvin (not Luther) led in the building of a new order, in a world that was formal and corrupt. Dr. Kerr does much in this chapter to clear the Reformation of unjust accusations made in recent years by men who seek to lay the ills of our modern world at the door of Protestantism.

Get this book and possess its historical and prophetic insight. Be prepared for such challenges as this one. "And this is the strange paradox, that while churches and synagogues and peace associations are straining every nerve to get laws passed, legislation enacted, covenants signed, and peace pacts enforced, in the hope that by treaties and covenants war may be outlawed, statesmen, on the other hand, are trying to get churches and colleges and schools to speed up their message of grace and good will, so that there may be a public opinion concerning war that will make covenants and peace pacts and treaties effective." W. W. A.

THE FURTHERANCE OF THE GOSPEL. By W. O. Carver. Sunday School Board, Southern Baptist Convention, Nashville, Tenn. 60 cents.

This book is part of the Training Course for Sunday school workers, provided by the Sunday School Board. Certain sections of the book contain material that is of especial interest to Southern Baptists. The rest of the book presents the universal and timeless facts and principles of the missionary enterprise. In scholarship, experience, vision, sympathies, wisdom and courage, no man among us is better fitted to perform this service than Dr. Carver.

Under Part I, The Reason of Missions, the author discusses: The Bible and Missions, God and the Human Race, Christ and Human Need. Part II, The Conduct of Missions, presents: The Support of Missions, The Administration of Missions, The Work of Missions. Part III, The Message and Method of Missions, analyzes: The Unchanging Message (the best single chapter), Changing Conditions, Adjusting Methods.

The author's purpose is not to detail adjusted methods, but to prepare the reader in heart and mind to dedicate himself to that task. If all of us would turn missionary statesmen, as Dr. Carver himself has done, starting with what he here presents for our study, we could probably save ourselves much of the tragedy, suffering and loss that have come upon our brethren elsewhere in the world.

Let one or two quotations whet your appetite to read all of this book: "The plan of Jesus is so simple that we ought to be constantly amazed that men do not accept it and enter upon it at once. That we do not do so, but continue to writhe and struggle in the meshes and mire of our individual and social sins, shows that we must go deeper than we have yet gone in seeing and confessing the nature and the extent and depth of our need; shows that we must confess our sins before the Christ, and apply the principles of his life in our lives." "Under the influence of modern development, and the interaction of races and cultures upon one another, the failures, the corruptions, and the inadequacies of cultures and religions have become more and more evi-

dent. There is an unprecedented sense of need among the vast millions who in the past have sought satisfaction in religions which, under former conditions, may have seemed appropriate for the less-developed stages of life. Hungering and thirsting for something better is awakening in the hearts of men. They are ready to welcome any who come to them as prophets and messengers of God, and of a better religion and a better way of life, provided these messengers come not in the guise of propagandists of a rival system, nor with a superior bearing, nor with any mark of racial or religious pride." W. W. A.

HEAVEN AND CHARING CROSS: Sermons on the Holy Eucharist. By Rev. Ronald A. Knox. New York: E. P. Dutton & Co. $1.25.

Probably G. K. Chesterton and Father Knox are the most brilliant popular exponents of Roman Catholic doctrine and practice in the life of to-day. Both the layman and the priest possess a limpid style, psychological insight, and the art of interpreting truth in everyday language. Father Knox's "Caliban in Grub Street" is about the best Christian apologia that we have read, combining profound theology with subtle wit in delightful and convincing fashion. The present volume sets before Romanists the significance and value of the Mass. To the author there is not only some mystery but also vast human meaning in every portion of the Holy Sacrament. Father Knox beholds a world dazed and wandering blindly, wanting guidance, unity, charity and self-sacrifice; and he finds, and seeks to impart, the glory of Jesus in the heart of the Sacrament, offering grace and the tenderness of divine love through its ministry to human souls, as well as the promise of a welding together of the prayers of believers in the crucible of infinite charity and ascendency to God as a sweet-smelling savor of sacrifice and a propitiation for the sins of the whole world. For the meditative mind these addresses will prove to be a solvent of doubt, a stimulus to devotion and an appeal for renewed spiritual activity in the service of our Lord. A. de B.

THE WAITING DRUMMER AND OTHER VERSE. By William Marion Runyan. New York: Fleming H. Revell Co. $1.00.

A collection of fugitive sonnets, chiefly religious in character, and dealing with both ordinary and distinctly spiritual themes. The author seeks to comfort and help his readers with such messages of good cheer, in rhythmic form, as the spirit of the Gospel imparts. An excellent book for an idle hour, and a tonic for those who are weary or depressed.

BY WAYS APPOINTED. By Briggs P. Dingman. Chicago: The Bible Institute Colportage Association. 75 cents.

The well-told story of the devlopments in the life of a young soldier returned from the World War, and the process by which he was brought from indifference and agnosticism to a living faith in Jesus Christ.

PRECIOUS THINGS OF THE BIBLE. By Otto C. Seymour, Ph.D. New York: Fleming H. Revell Co. $1.50.

The author, a Presbyterian minister, presents a series of sermons, emphasizing a dozen "precious things" such as the Word of the Lord, Life, Wisdom, the Soul, Faith and Christ. They are simple, wholesome and practical discourses, amply illustrated by fresh incidents taken from daily life and experience, and also by examples and anecdotes which in some cases are rather time-worn, and lack the invigoration of originality. The honesty and earnestness of the author are impressive, and his messages come from the friendly heart of a busy modern pastor, deeply concerned for the welfare of human souls.

THE CHURCH AT WORK IN THE MODERN WORLD. William Clayton Booner. Editor. Chicago: The University of Chicago Press. $2.00.

Eight different writers contribute the eleven papers which are included as chapters in this volume, among them Dean Shirley J. Case, and ex-Dean Shailer Mathews of the Divinity School of the University of Chicago, and Dr. E. S. Ames, professor of psychology. The method and outlook are indicated in the first sentence of the first chapter, which declares that "Christianity is best understood in its essential character when it is viewed as a social movement." This is a somewhat pompous statement and

stands stark and unverified at the head and front of the whole discussion. It is the natural verdict of the professor in his narrow world, considering bravely in his inner ratiocinations, the technical and theoretical side of things. The robust Evangelical Christian leader, living in the midst of men, and understanding their needs and struggles, would certainly substitute for that opening phrase or "text" the words: "Christianity is best understood in its essential character when it is viewed as a Divine revelation." All Christian history, all human experiences within the realm of spiritual values, attest the truth of this latter statement. It may be said, further, that this understanding of Christianity in its essential character as a divine revelation is deepened and enriched by viewing it as primarily individualistic, and intensely so; and as a social movement only after such primary insistence upon the personal message, the personal appeal and the personal response. Christianity receives its social fulfilment and exercises its social ministry as a logical and inevitable outgrowth of its individual emphasis in terms of individual redemption.

The book follows the usual program of suggestions, made immensely familiar by the dicta of liberalist professors and parsons. The Church must deal in surveys, its basic round of activities must be regularized, "Community needs" must occupy the central place, and questions of coördination, adaptation, adjustment and system must be carefully and meticulously studied.

The preacher of today should be busy in the task of "leading the Church into new fields of endeavor." The success of religious journalism in the past was due to the fact that "it matched the limited interests of the sectarian mind." In discussing the Church as a missionary agency, the position is taken that "the glamor of the early romanticism" gave a historical picture of the missionary and his work. We are now disillusioned concerning the "ill founded Utopianism that would evangelize the world in a generation or two," and "the proposal of any one religion or people to set the rest of the world right is suspected of being a bit presumptuous." The dry and dreary proposals of the notorious Laymen's Inquiry are quite heartily endorsed. And so on. And so forth. The book is amicably intentioned; but it smacks of the study and the cloister; it lacks the appeal to virile strength and the purpose for high achievement. It is everywhere critical rather than constructive. It is well written, quiet, dignified and excellent in its analytic dissection; but it presents no positive program for large and productive enterprises on the part of the modern church.

A. de B.

ADVENTURE FOR HAPPINESS. By S. Parkes Cadman. New York: Macmillan and Co. $1.90.

Dr. Cadman may be regarded as the leading churchman of America. For many years he has brought instruction and inspiration to multitudes through his eloquent preaching and by means of his radio talks and public addresses. He has also been active in book-writing, in the realms of homiletics and biography. He appears illuminatingly in this volume as a literary artist. His words carry real wisdom also. He seeks at the outset to show the possibilities of happiness, and then analyzes its various interpretations and indicates the handicaps that hinder its pursuit. Like Sir John Lubbock in his "The Pleasures of Life," the author devotes chapter after chapter to a consideration of the sources and means of happiness, drawing especial attention to good health, the inspiration of labor, the experience of home and family relations, the emotion of love, friendship, the flights of the imagination, the pursuit of literature, music and art, activity in social service, and above all else religion, as the mainspring of the happy life.

In setting forth the joys of religion, Dr. Cadman warns against the blurring of the soul's vision by the confusing neurosis of fear and self-devouring anxiety, by morbid theorizing and apocalyptic terrors. He urges, as a constructive counter-agent the development of that true and peace-producing religious faith which is "the Creator's life in the souls of His creatures." Such a faith covers life's entire area, exalts and purifies the heart, and assists in bringing "a statelier Eden than they have ever dreamt."

A. DE B.

ONE WAY STREETS: Talks to the Teen-Age—and Other Ages. By Arthur Osborne. Philadelphia: The Judson Press. $1.00.

Mr. Osborne understands the ways of our present-day youth, and the paths that lead to their hearts. His addresses are fresh, invigorating and instructive. He is a master in the use of illustrations, which he takes chiefly from the sphere of everyday happenings. The book constitutes a veritable treasury of helpful truth and homily wisdom.

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